POGONOLOGIA,

OR A

PHILOSOPHICAL and HISTORICAL

ESSAY ON BEARDS.

BRITISH MUSEUM

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ON

BEARDS.

TRANSLATED *from the* FRENCH.

L'uſage nous dérobe le vrai viſage des choſes.

MONTAIGNE.

EXETER:
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MDCCLXXXVI.

BRITISH MUSEUM

*To Mr. B***,*

King's Counſel, Deputy Attorney General to the Parliament of D***.

My friend,

TO load the beginning of one's work with pompous titles is an honour that intereſt ſolicits and vanity eaſily grants; but to place the name of one's friend there, and dedicate the fruit of a few leiſure hours to him, is a homage ſo pure and diſintereſted, that modeſty need not bluſh at it. Receive then this ſmall teſtimony of my attachment and eſteem, and allow me the pleaſing ſatisfaction of publicly declaring, how much I am,

Your friend,

*J. A. D***.*

PREFACE.

"WHATEVER concerns the "manners and cuſtoms of a "people, ſays Rollin, ſhews their "genius and character; and this is "what may be called the ſoul of "hiſtory." I am led to think, that a picture of cuſtoms, by preſenting mankind with objects of compariſon at a nearer view, naturally flatters them more, than facts or dates, the multitude or improbability of which fatigues the memory, or ſhocks the underſtanding. This is the reaſon why we prefer the private life of a

hero, to the hiſtory of his great actions; the one gives us a ſecret ſatisfaction in which ſelf-love finds its account: the other produces only aſtoniſhment. The hero is too diſtant from us; we admire him too much to preſume to compare with him: 'tis the man we ſeek; his heart; his very weakneſſes. 'Tis with ſtill more eagerneſs we wiſh to examine his perſon; this is the cauſe of our liking better to ſee the portraits of great men, than to read their hiſtory. We would fain touch the hero with our hand, as one may ſay, we would wiſh to enter into competition with him.

The knowledge of cuſtoms and ancient faſhions forms a branch of literature which is not without its enthuſiaſts; this is the favorite ſtudy of antiquaries. Among the hiſtories

of

of theſe uſages of our anceſtors, that of the beard holds a diſtinguiſhed rank; and though at preſent, from its little importance, it is become an object of ridicule, it has been held in high conſideration in different ages and among different people. Never was there any thing like that cauſed ſo many troubles and ſo much ill blood: the cowls of the diſciples of St. Francis never occaſioned ſo much noiſe.* The beard, which has been

* During the pontificates of Clement VII. and Paul III. there were long and warm diſputes between the Capuchins and Obſervantins about cowls, whether they ſhould be ſquare, round, ſharp-pointed, oblong, &c. Boverius, the annaliſt of the Capuchins, wrote a geometrical work, containing eleven demonſtrations, in order to fix the real form of the cowl of St. Francis. Wigs, among the clergy, have likewiſe cauſed terrible diſputes. The Sulpicians alone have withſtood this faſhion with a laudable reſolution.

Mr.

worn and highly reſpected at ſome periods, and deſpiſed at others, is become the ſport of every witling. This mark of manhood, which was held ſacred among the Hebrews and primitive Chriſtians, highly condemned by ſome popes, and particularly countenanced by others, has been ſucceſſively conſidered by the Roman church, as an odious heterodoxy, or the ſymbol of wiſdom and Chriſtian humility. Like objects of great worth, the beard never excited petty quarrels; both its enemies and partiſans were violent: theſe anecdotes, ſo ſtrange in this age, will not only amuſe the reader, but diſcover the character of the people, the ſpirit of the

Mr. de Thiers wrote a hiſtory of wigs, which, as well as the hiſtory of cowls, evinces the narrowneſs of the human mind, and juſtly expoſes it to ridicule. *O curas hominum!*

the times, and the narrowneſs of the human underſtanding.

It muſt appear a ſtrange paradox, perfectly ſhocking for crazy old beaus, for prieſts whoſe beards are always ſhaved cloſe, in ſhort, for all thoſe that compoſe the effeminate part of the human ſpecies, to hear any one maintain, that a long beard becomes a man's dignity, and that it is beneficial to health and good morals; his ideas muſt be very different from thoſe of the preſent age. This however is what I have preſumed to do. But whether the deſign of this work be ſerious or ironical, it has at leaſt the appearance of novelty; and that's a great deal in this age.

To write an apology for long beards is to recall to men's minds their ancient dignity, and that ſuperiority of their ſex which has been loſt in Europe

rope ever ſince the fabulous days of chivalry. This too is not the way to gain the good opinion of the ladies, ſeeing that it's an attempt to diminiſh their authority; but at the ſame time it is reſtoring, in ſome reſpects, the ſovereign power to the lawful maſter, and taking it from the uſurper: Moliere ſays:

Du côté de la barbe eſt la toute puiſſance.
Power is on the ſide of the beard.

This is not very polite; but when a man is determined to ſpeak the truth, it is often very difficult to be ſo.

To prove clearly that our prieſts are obliged, not only by reaſon, but by human and divine laws, to wear a long beard, is an idea that appears to me as ſingular as new; but to employ methodically the moſt authentic and moſt ſacred authorities, to diſplay erudition at every moment, and to pre-

ſerve

ſerve always an air of gravity, in order to ſupport this argument, might draw on me, from my readers, the reproach of having given too much importance to a ſubject that does not appear worthy of it. I will freely confeſs I have been led away by my ſubject, and that I thought it neceſſary to aſſume the tone of inquiry, becauſe moſt of the proofs which I ſhall bring to my aid, are of a nature not eaſy to be reconciled to the ſpirit of irony. But this inquiry is ſometimes enlivened by diverting anecdotes little known; and though my chapter *Of the Beards of Prieſts* is longer and more loaded with citations than the reſt, I'm of opinion it will not be thought the leaſt curious.

At the concluſion I have laid aſide jeſting, and this perhaps may be thought

thought the greateſt defect; in compoſing it I found it impoſſible not to be ſerious: the gravity of the ſubject no doubt had an influence on my ideas, and I will not attempt to ſay any thing in my own defence.

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E R R A T A.

Page 1 line 5 For *conſider it*, read *conſider them.*
ibid —— 10 For *and*, read *or.*
—— 41 note ‖ For *longuam*, read *longam.*
—— 56 —— After the Imitation of the French lines, read

AGAIN.

(By a Friend.)

The reaſon why men ſhould have beards on their face,
And that tattling women have none,
Is, the Devil can't ſhave ſuch a chattering race,
But he'd cut their glib cheeks to the bone.

—— 58 —— 13 For "the courſe of her wiſe operations *are* never," read "the courſe of her wiſe operations *is* never."
—— 74 —— 13 For *St. Clemet*, read *St. Clement.*
—— 83 —— 11 For *weairng*, read *wearing.*
—— 87 —— 22
—— 88 note * } For *Tertullion*, read *Tertullian.*
—— 89 line 15

POGONOLOGIA,

Or a Philoſophical and Hiſtorical

ESSAY ON BEARDS.

CHAP. I.

Of FASHION.

IF we were well perſuaded that moſt new faſhions are invented to hide ſome ſecret imperfections of the body, or to ſatisfy the avidity of ſhopkeepers, it is moſt likely we ſhould conſider it of leſs importance; for, if we ſeek the cauſe of theſe changes, we find in general it proceeds from the ingenious ardour of a milliner, the bad ſhape of ſome fine lady, the long viſage of a ſecond, and the broad foot of a beau parſon.

The firſt woman that ever wore a *fardingale* wanted to conceal the indiſcreet fruit of her gallantry. This ſort of hoop, of a cylindrical form, entirely concealed the waiſt. In a little time all the ladies followed this example; and every faſhionable fair-one appeared as

if her lover had brought her in the ſame ſituation as ſhe that introduced the faſhion.

The great large ruffs, which looked like a glory about the people's necks, in the time of Henry IV.* were invented in Spain to hide the hernia gutturis, a very common diſorder among the Spaniards. Though the French had not this diſorder, they eagerly adopted the new faſhion.

It is moſt likely the fear of being ſunburnt, or elſe that refined coquetry which conceals from public view what it means to raiſe a deſire for, determined the ladies to cover their faces with a maſk of black velvet. No lady was ſeen abroad without her maſk. Tradition ſays nothing of the cauſe of this faſhion; but there is no doubt but uglineſs and decrepitneſs invented another ſort of maſk, which our old tabbies ſtill continue the uſe of: this is a plaſter of white lead and vermillion, laid on ſo thick, that it repreſents much better the ruddy countenance of a drunken ſot, than the fine lively complexion of a beautiful damſel.

In the reign of Francis II. a tunbellied Perſon of high rank turned the heads of all the French. Every body was mad to have, not

* Henry IV. of France was the contemporary of Queen Elizabeth. T.

not only a great belly, but likewiſe a very large falſe rump. At preſent, our ladies have not revived the faſhion of great bellies; on the contrary, it has been remarked that they have a great diſlike to them: but one of them, who had a bad ſhape, appearing with an enormous rump and hips, all the reſt would have falſe ones; and all the well made women concealed their ſhape, as the others did their defects.

Geffrey Plantagenet, count of Anjou, one of the moſt accompliſhed and handſome men of his time, had the misfortune to have a large excreſcence on the tip of his great toe; in order to conceal this imperfection, and walk eaſy, he had ſome ſhoes made with points turned up of a ſufficient length not to pinch him. No ſooner had he theſe ſhoes, than every one was anxious to be like the count. This faſhion was ſo much followed, and had ſuch a run, that the different degrees of rank were known by the length of the points of the ſhoes. Thoſe of the common people were ſix inches long, thoſe of citizens a foot; but thoſe of gentlemen, lords, and princes, were never leſs than two feet; from whence came the French proverb *Etre ſur un grand pied* (to be in eaſy circumſtances). Theſe points to the ſhoes increaſed ſo in length, that it was

feared leſt they ſhould affect public order and the eſtabliſhed religion: ſermons were preached and ordinances iſſued againſt them; the clergy anathematized them, and Charles V. expreſsly forbade their being worn.

Thus, every one appeared as if he had an excreſcence on the tip of his great toe; ſo likewiſe, in moſt faſhions, every one ſeems deſirous of concealing imperfections that he has not.

Faſhions have for a long time been conſidered as of great importance among the French, and their neighbours have often reproached them with it.† If a new faſhion appear, the whole nation is in an uproar: all are infatuated, mad: every one is in a hurry to have it; the contagion ſoon reaches all ranks; they ſeem as if they could never be ſoon enough more ridiculous than they were the day before. Taſte is out of the queſtion; 'tis opinion alone that decides. Were the new faſhion ever ſo ſilly, not a word would be ſaid

† Baptiſt Mantuan, an Italian and Latin Poet, ſaid of the French:

——— ——— *Cito mobile pectus*
Cordaque largitus, rerum ſitibunda novarum.

Another Italian ſaid, about two centuries ago: *E Natione la Franceze che mai perſiſte ne ſta ferme in una ſorte d' habito, ma lo varie ſecondo i capricci. De gli habiti antichi & moderni.*

ſaid againſt it, becauſe of this ſole and powerful reaſon: *It is what is worn at preſent.*

The motive that actuates people to be at the height of the mode, is the vanity of being thought a perſon of conſequence. How many are there who are penetrated with reſpect at the ſight of a fine coat! how many are there who owe all the conſideration they have to their outward appearance, and who might juſtly ſay: *Ah! my coat, how much I am obliged to you!* Their whole merit is in their ward-robe; and there is many a Frenchman, who, had he but that to his mind, would envy no one.

One ſole form of a coat, let it be ever ſo elegant, would be inſufficient to preſerve the veneration of ſo many ſtupid aſſes; their idol muſt be differently ſet off every day: without that precaution their admiration would ſoon be over; this perhaps is what moſt contributes to keep up the love of novelty among the French. Peter the Great, emperor of Ruſſia, was ſtruck, when at Paris, with this national character; not being much accuſtomed to ſee a variety of dreſſes, he ſaid, on ſeeing a lord in a different coat every day: *Surely that man is diſſatisfied with his tailor.*

Why ſhould we not have a dictionary of Faſhions? Surely it would be of as much uſe as many others. The different denominations which we give them would not be the leaſt entertaining part of the work. Among the names of old hoops we find the *Gourgandine* (the flirting hoop), the *Boute-en-train* (the leading-mode hoop), the *Tatez-y* (the groping hoop), the *Culbute* (the flying-top-over-tail hoop), &c. Hats and ſhoes would likewiſe afford long articles. Then again there would be the great wigs worn in the reign of Lewis XIV.* and which ſo much employed the attention of the courtiers and periwig-makers of that age: not only the head, but half the body was buried under this heap of curls. It was then only the outſide of a Frenchman's head that was ridiculous; now-a-days things are changed.

I would not have forgotten under the word *canon* the blunder of a German author, who, having tranſlated Moliere's *Précieuſes ridicules*, and intending to bring this piece out at one of the theatres of his nation, was confoundedly puzzled how to explain this word. It never entered his brain that a *canon* was a piece of muſlin worn round the knee. After maturely

* The contemporary of Charles II. of England. T.

turely conſidering the paſſage, he reſolved that Maſcarille ſhould have a brace of piſtols in his pocket, which he was to pull out when he aſks: *How do you like my canons?*

The article of ladies' head-dreſſes would fill a volume entire: we ſhould find, that, in proportion as they have taken from their heads, they have added to their hips. The enormous hoop and the large high head-dreſs have alternately ſucceeded each other; theſe laſt have lately ſunk under their own weight, if I may be allowed the expreſſion, in order to let the great hips and falſe rumps be in vogue. The ladies are determined not to loſe any of their bulk, ſo much are they perſuaded that their merit is in proportion to the ſpace they occupy in the world.

In one of thoſe revolutions which ladies' heads have ſuffered, a lady wrote to her friend as follows.

Many a ſhort beauty complains and grows hot;
And to add to her height, on conſulting the ſtars,
Learns from them that by raiſing the pattens ſhe wears,
She'll recover the loſs felt by low'ring her top.
So much for the mode
Which (however abſurd)
Sets all Paris Ladies in motion,
But the men's heads are ſtill
The ſame (if they will)
As they were: not the leaſt variation.*

Faſhion

* Letter from the Lady of Laſſay to the Ducheſs of ——.

Faſhion and etiquette are nearly allied; but they muſt not be confounded: etiquette is as ſtable as the other is changeable. The motives that produce them are not the ſame; the one ſprings from ſelf-love, the other from affectation. Etiquette ſeems to have been invented by a deſire to govern, and faſhion by a wiſh to pleaſe. Therefore, the former is much better obſerved by people of ripe years, and the latter by young ones. If etiquette is laſting and faſhion unſtable, this definition comprehends probably the ſole cauſe of it.

People change the make and colour of their dreſs twenty times in a year; faſhion may be looked upon as their play thing; but the laws of etiquette return as conſtantly as the ſeaſon. Though it is often cold at Whitſunday, taffeties muſt be put on; and at All-ſaints day, though it is ſometimes very hot, every body puts on ſatins and velvets, and no one is ſeen without a muff.

At court, among the great, etiquette reigns deſpotically; and its power diminiſhes according to the diſtance from the centre of ſovereignty. The unambitious man, living at his eaſe on a moderate fortune, has only a ſufficient acquaintance with etiquette to turn it into ridicule; while

while the man who aims at conſideration, or any kind of power, ſubmits to its laws, and often ſacrifices his reaſon to it.

There are ſeveral ſtates of life in which etiquette gives a conſequence to him who follows it. A tradeſman, for inſtance, to appear as he ought, ſhould have his head ſhaved and wear a round wig; phyſicians and ſurgeons too ſhould do the ſame. Who, in this enlightened age, would put the leaſt confidence in a phyſician who wears his own hair, were it the fineſt in the world? A wig, certainly, can't give him ſcience, but it gives him the appearance, and that is every thing now-a-days.‡

Faſhion, while it vivifies commerce, encourages luxury. Theſe are the two ſides on which it ſhould be politically viewed; it brings together the different conditions of ſociety, which birth or opinion had ſeparated. This is a moral good perhaps; but it confounds ranks, (which common honeſty is intereſted in diſtinguiſhing,) by not leaving the ſmalleſt difference between a woman of virtue and a frail ſiſter. In days of yore theſe two conditions ſo very different were kept diſtinct by ſumptuary laws. In 1420, proſtitutes

‡ Strip a phyſician of his wig, gold headed cane, ruffles, and diamond ring: what will he have left?

proſtitutes were forbidden, by a ſentence of the parliament of Paris, to wear gold girdles, which was the characteriſtical ornament of good morals. I'm led to think, it would be impoſſible now-a-days to put ſuch a law into execution, becauſe it is as difficult to diſtinguiſh a virtuous woman, by her manner, from a frail ſiſter, as to draw a juſt line of demarcation between two ſtates.

CHAP.

CHAP. II.

Of BEARDED CHINS.

WHEN I take a review of the moſt reſpectable relations of antiquity, of thoſe celebrated heroes, and the number of wiſe and learned men that have made Rome and Greece famous, I feel myſelf penetrated with that admiration and reſpect which things ſacred inſpire; but when I figure to myſelf the noble aſpect of theſe great men, when I perceive on their venerable faces that air of gravity, that character of virtues, which their long beards expreſs, my imagination catches fire; they no longer appear to me as men, but Gods to whom we ſhould bow down. Such is the marvellous effect which this ornament of manhood has produced in all ages. Even now, that our effeminate cuſtoms ſo juſtly paint the faculties

culties of our ſouls, the ſight of a long beard ſtill commands reſpect.*

It has always been eſteemed in all nations; thoſe people, to whom nature, too ſparing of her favours, has denied this characteriſtical mark of our ſex, the Laplander, the Japoneſe, and eſpecially the American, whoſe beardleſs chins made people doubt a long time if they were men, are ſenſible of the imperfection of their conſtitution and temperature of body. The Chineſe regard the Europeans as the firſt people on earth, on account of their thick beards; and though nature has been ſo ſparing to them in this mark of virility, yet they are particularly attentive in cheriſhing what little they have. Both the Lacedemonians† and Egyptians have conſidered it as a mark of wiſdom. In order to obtain a favour among the Greeks, it was only to touch the beard of him that could grant it, to inſure ſucceſs.‡ The

* At the laſt proceſſion of Captives, at Paris in 1785, the manly, noble air of thoſe that wore long beards was greatly admired; nevertheleſs, theſe were ſlaves.

† Nicander replied to ſome-one who aſked him why the Lacedemonians wore long hair and let their beards grow out: *Becauſe*, ſaid he, *it's the fineſt ornament that a man can wear, and which coſts leaſt and becomes him moſt.* PLUTARCH.

‡ *Antiquis Græciæ in ſupplicando mentum attingere mos erat.* PLIN. lib. ii. cap. 45.

The beard was not ſolely the mark of philoſophy, but became likewiſe the pledge of the moſt ſacred oaths and promiſes. It has been ſometimes the object of the graveſt diſcuſſions and moſt particular attention of a number of learned men; nay, moſt of the legiſlators of the world have not thought it beneath their notice.

The moſt celebrated ancient writers, and ſeveral modern ones, have ſpoken honourably of the fineſt beards of antiquity. Homer ſpeaks highly of the white beard of Neſtor and that of old king Priam. Virgil deſcribes Mezentius's to us, which was ſo thick and long as to cover all his breaſt; Chryſippus praiſes the noble beard of Timothy, a famous player on the flute. Pliny the younger tells us of the white beard of Euphrates, a Syrian philoſopher; and he takes pleaſure in relating the reſpect mixed with fear with which it inſpired the people. Plutarch ſpeaks of the long, white beard of an old Laconian, who, being aſked why he let it grow ſo, replied: *'Tis, that, ſeeing continually my white beard, I may do nothing unworthy of its whiteneſs.* Strabo relates, that the Indian philoſophers, the Gymnoſophiſts, were particularly attentive to make the length of their beards contri-

bute to captivate the veneration of the people. Diodorus, after him, gives a very particular and circumſtantial hiſtory of the beards of the Indians. Juvenal does not forget that of Antilocus, the ſon of Neſtor. Fenelon, in deſcribing a prieſt of Apollo in all his magnificence, tells us, that he had a white beard down to his girdle. But Perſeus ſeems to outdo all theſe authors: this poet was ſo convinced that a beard was the ſymbol of wiſdom, that he thought he could not beſtow a greater encomium on the divine Socrates, than by calling him the bearded maſter, *Magiſtrum barbatum.*

Several other writers have treated of this ſubject. Voltaire often touches on it in his voluminous writings. The author of the *Modes françoiſes* has beſtowed many pages on it; the learned Don Calmet has not thought this ſubject beneath his attention, on which he has written a particular work, intituled *Hiſtoire de la barbe de l'homme.* The Italians have a modern work, intitled: *Barbalogia del Caval. Valeriano Vanetti,* 1760. This Vanetti, after giving an account of the revolutions which beards have undergone, enters into a very learned and ſerious diſſertation on the various manners in which they were worn among the Hebrews, Greeks, and Romans;

Romans; but the moſt obſcure and leaſt authenticated part of his work is that where he warmly maintains, againſt *Van-Helmont*, that Adam was created with a beard on his chin. I readily confeſs I have not carried my inquiries ſo far into remote antiquity. In the 16th century there were a great number of works publiſhed on the beard, of which I ſhall have occaſion to ſpeak in another place.

But the moſt extraordinary account in the hiſtory of beards is that given by Titus Livius. Infinitely better than the eloquence of a Demoſthenes or the courage of an Alexander could have done, did the beard ſuſpend on a ſudden the ferocity of a people of barbarians thirſty of the blood of their enemies.

The Gauls, commanded by Brennus, had juſt taken Rome by aſſault.* The ſenators, ſitting, each at the door of his houſe, in their curule chairs, awaited death with that coolneſs and reſolution ſo natural to theſe high ſpirited republicans. Their majeſtic looks and long white beards ſo aſtoniſhed theſe fierce conquerors, that their rage for carnage gave place to admiration: all of a ſudden they were ſtruck motionleſs with aſtoniſhment; their arms fell from their

* *Anno* 365.

hands. The Romans however continuing to preſerve a grave and ſilent countenance, a Gaul, enraged to ſee the ſlaughter ſuſpended by the ſight of a long beard, boldly advanced, (as if to break the ſpell which deprived his countrymen of their wonted fierceneſs) and laid hold of that of an old man, who, ſhocked at the ſoldier's audacity, knocked him on the head with his ivory rod. This ſtroke of the ivory rod deſtroyed the illuſion, and became the ſignal of the maſſacre.†

The beard was likewiſe very much eſteemed among the old Romans; and even when they adopted, through effeminacy, the cuſtom of ſhaving, they preſerved the moſt religious reſpect for this mark of manhood. The firſt ſhaving of a young man was done with the greateſt ceremony, and theſe firſt fruits of the chin were carefully collected in a gold or ſilver box, in order to be afterwards preſented to ſome God, as a tribute of youth; this pious offering was moſtly made to Jupiter Capitolinus.

While the Gauls were under the ſovereignty of the Romans, none but the nobles and Chriſtian prieſts were permitted to wear long beards. The Franks having made themſelves maſters of Gaul, aſſumed

† *Ex Livio, Decade* 1°. *lib.* 5.

aſſumed the ſame authority as the Romans: the bondſmen were expreſsly ordered to ſhave their chins, and this law continued in force 'till the entire aboliſhment of ſervitude in France. So likewiſe, in the time of the firſt race of kings, a long beard was a ſign of nobility and freedom. The kings, as being the higheſt nobles in their kingdom, were emulous likewiſe to have the largeſt beard: Eginard, ſecretary to Charlemain, ſpeaking of the laſt kings of the firſt race, ſays, they came to the aſſemblies in the Field of Mars in a carriage drawn by oxen, and ſat on the throne with their hair diſhevelled, and a very long beard, *crine profuſo, barbâ ſubmiſſâ, ſolio reſiderent, & ſpeciem dominantis effingerent.*

To touch any one's beard, or cut off a bit of it, was, among the firſt French, the moſt ſacred pledge of protection and confidence. For a long time all letters, that came from the ſovereign, had, for greater ſanction, three hairs of his beard in the ſeal. There is ſtill in being a charter of 1121, which concludes with the following words: *Quod ut ratum & ſtabile perſeveret in poſterum, præſenti ſcripto ſigilli mei robur appoſui cum tribus pilis barbæ meæ.*

Of

Of all the people in the world, the Orientals ſeem to be thoſe who have the moſt conſtantly worn long beards: ſeveral nations ſhaved when in mourning, ſuch as the Syrians and Perſians. Beards were, and ſtill are at this day, under the controul of religious uſages. Zingzon affirms, that the manner of wearing the beard is an eſſential point in the religion of the Tartars; that they call the Perſians ſchiſmatics, becauſe they have abated their rigour to ſuch a degree as to arrange their beards in a manner directly contrary to the rite of the Tartars; he adds, that this dangerous hereſy was the cauſe of a bloody war between theſe two nations.

All the world knows that the moſt dreadful oath among the Mahometans is to ſwear by the beard of their prophet. It is ſaid in baron Tott's memoirs, that the firſt care of an Ottoman monarch, on his aſcending the throne, is to let his beard grow out: the Tartarian princes follow the ſame cuſtom. The ſame writer obſerves, that ſultan Muſtapha III. was not ſatisfied with letting his grow out, but that he ſtained it black, in order that it might be more conſpicuous the firſt day of his going out. The princes, kept priſoners in the ſeraglio, wear only whiſkers,

whiſkers, as likewiſe all the young people, who don't think themſelves fit to wear a whole beard 'till the age of maturity, and this is what they commonly call *becoming prudent*.

Several great men have honoured themſelves with the ſurname of *Bearded*. The emperor Conſtantine is diſtinguiſhed by the epithet of *Pogonate*, which ſignifies *the Bearded*. In the time of the cruſades, we find there was a *Geffrey the Bearded*: Baldwin IV. earl of Flanders, was ſurnamed *Handſome-beard*;* and, in the illuſtrious houſe of Montmorenci, there was a famous *Bouchard*, who took a pride in the ſurname of Bearded: he was always the declared enemy of the monks, without doubt becauſe of their being ſhaved.‡

In the tenth century, we find, that king Robert (of France) the rival of Charles the Simple, was as famous for his exploits as for his long white beard. In order that it might be more conſpicuous to the ſoldiers, when he was in the field, he

* This Baldwin, in a charter of Robert king of France, in the year 1023, is called *Honeſta Barba*.

‡ The ſingular quarrel which he had with the monks of St. Denis is given at length in my *Deſcription des environs de Paris*, under the article *Iſle St. Denis*. This quarrel was the occaſion of this family's changing their name from *Bouchard* to *Montmorenci*.

he uſed to let it hang down outſide his cuiraſs: this venerable ſight encouraged the troops in battle, and ſerved to rally them when they were defeated.

William of Tyre relates an adventure, which proves how much a long beard was valued, and how diſgraceful it was for a man of honour to be without one.

Baldwin, count of Edeſſe, being in great want of money, had recourſe to a ſtratagem as new as the ſucceſs of it appeared to him certain. He went to his father-in-law, Gabriel, a very rich man, and told him, that, being greatly preſſed for money by his troops, to whom he owed thirty thouſand michelets,* and not being any way able to raiſe ſo large a ſum, he had been obliged to pledge his beard for the payment of it. The aſtoniſhment of the father-in-law was ſo great at what he heard, that, doubting if he had well underſtood the count, he made him repeat the terms of this ſtrange agreement ſeveral times; but being at length too well convinced of his ſon-in-law's inability to raiſe the caſh, the credulous Gabriel bewailed his misfortune, ſaying: "How is it poſſible for a man to "find in his heart to pledge a thing that "ſhould be ſo carefully preſerved, a thing "that

* A Greek money of Michael Paleologus, emperor of the Eaſt.

"that is the proof of virility, wherein "conſiſts the principal authority of man, "and is the ornament of his face. How "could you poſſibly conſider as a thing "of little value, continued this wiſe old "man, what cannot be taken from a "man without loading him with ſhame."* The count replied, to theſe juſt reproaches, that having nothing in the world that he valued ſo much, he had thought it his duty to pledge it to ſatisfy his creditors, and that he was determined to fulfill his promiſe, if he could not immediately find the money he ſo much wanted. The father-in-law, alarmed for the beard of Baldwin, inſtantly gave him the thirty thouſand michelets, recommending him at the ſame time never more to pledge a property, on which the honour of a brave knight depended.

A celebrated painter in Germany, called John Mayo, had ſuch a large beard that he was nicknamed *John the Bearded:* it was ſo long, that he wore it faſtened to his girdle; and though he was a very tall man, it would hang upon the ground when he ſtood upright. He took the greateſt care

* ——— *Quærit iterum: Quare rem tantâ diligentiâ conſervandam, argumentum viri, vultûs gloriam, hominis præcipuam autoritatem, ita obligaſſet, tanquam rem mediocrem & ab homine ſine confuſione ſeparabilem?* Hiſtoria Belli ſacri, lib. ii. cap. 2.

care of this extraordinary beard; ſometimes he would untie it before the emperor Charles V. who took great pleaſure to ſee the wind make it fly againſt the faces of the lords of his court.

In England, the famous chancellor, Thomas More, one of the greateſt men of his time, being on the point of falling a victim to court intrigues, was able, when on the fatal ſcaffold, to procure reſpect to his beard in preſence of all the people, and ſaved it, as one may ſay, from the fatal ſtroke which he could not eſcape himſelf. When he had laid his head on the block, he perceived that his beard was likely to be hurt by the axe of the executioner, on which he took it away, ſaying: *My beard has not been guilty of treaſon; it would be an injuſtice to puniſh it.**

In France, the wiſe and learned biſhop of Bellai, John Peter Camus, one of the greateſt men of his time, and one of the greateſt enemies of the monks, was likewiſe famous for a long beard. When he preached, he uſed to divide it into two or three tufts, according to the number of heads his ſermon was divided into.

A biſhop of Grenoble was famous in his time for the length of his beard.† Molé,

* Bullart's elogy of More.

† One day, this biſhop let fall ſomething, when he was at table,

Molé, the lord keeper of the great ſeal, who had likewiſe a very long one, having ſeen the biſhop of Grenoble's, ſaid, *Now, God be thanked, my beard is under ſhelter.*

What a number of beards ſhould I have to celebrate, if I had reſolution enough to do it! what a croud of names of heroes and philoſophers would come to embelliſh this precious enumeration! You would be baniſhed from it, ſages of the age, who wiſh only to appear ſo in your writings; ſhaved philoſophers, whoſe effeminate appearance always belies the glorious title under which you conceal the puſillanimity of your ſouls. But you would have an honourable place there, divine men, the pride of Rome and Greece! You, adorable Anacreon, the *patriarch of gallantry*, you, worthy to rank with the longeſt bearded of the ancients, who took care to let poſterity know your pleaſures and the beauty of your beard; come and convince our age that this mark of virility is not the enemy of gallantry. And you, O Adrian! ‡ who, of all the Roman emperors, were

table, on his long beard. One of the ſervants ſaid to him: *There is a bit of meat on your excellency's beard.* The ſervant was anſwered: *Why doſt thou not ſay on the excellency of your beard?*

‡ Adrian was the firſt Roman emperor that wore a beard, to hide, as it is ſaid, ſome cicatrices which he had in his face.

His

were the firſt that brought in vogue this ornament of maſculine faces, your example is a proof that the introduction of a like uſage is not beneath the greateſt prince: I would place on your head an everlaſting laurel, and by your ſide a French monarch, your wiſe imitator: the friend and protector of arts and ſciences. He thought the revival of the majeſty of long beards was ſtill wanting to his glory; and, in order to inſure more certain and general ſucceſs to this noble enterprize, he, as the firſt of his kingdom, let grow out on his royal chin that hair which characteriſes vigour and majeſty. In this manner did chance favour the wiſe projects of Francis I. to reſtore an uſage as ancient and natural as it was reſpectable.

This prince being at Remorantin at the count of St. Pol's, twelfth day, 1521, amuſed himſelf with ſeveral of his courtiers in attacking with ſnow-balls a houſe which the count, with a party of noblemen and gentlemen, defended in the ſame manner, as if it had been a ſtrong caſtle. The national courage was equally conſpicuous on both ſides. The vigorous attacks

His ſucceſſors imitated him down to Conſtantine, who ſhaved. Beards came in again under Heraclius, and all the Greek emperors afterwards continued the uſage.

attacks of the one party were followed by a ſtill more vigorous defence from the other: victory ſeemed to hang ſuſpended between the Greeks and Trojans, when all of a ſudden *ammunition* failed in this ſecond Troy. The beſieged were filled with deſpair, and the enemy took advantage of their confuſion to ſtorm the place. The Trojans were on the point of being overcome by their courageous aſſailants, when captain de Lorges, having a little recovered himſelf, reſolutely laid hold of a fire-brand, and, Hector like, boldly advanced toward the enemy, and threw it at random among the beſiegers. The French monarch, who was climbing up among the foremoſt, unfortunately received it on his head. Both Greeks and Trojans threw down their arms immediately; an end was put to the play, and every one was taken up with the wound of Francis I. who, by this accident, was obliged to have his head ſhaved; and being deſirous to recover on his chin what he had loſt from his head, he let his beard grow out, and every body did the ſame.

The beſt eſtabliſhments always meet with traducers: the beard was not without oppoſers; it had to fight at one and the ſame time againſt the uſage, againſt the prejudice and bad taſte of the age, and

eſpecially againſt the fury of the clergy and parliaments, who, as we ſhall ſee preſently, wanted in thoſe days to make every body ſhave. But the great and powerful enemies of this mode, far from ſetting bounds to its conqueſts, gave additional ſplendour to its triumph. In a little time, every body ſubmitted to the yoke of the victorious beard, and, in the ſequel, a ſhaved chin was looked upon as a ſign of turpitude and debauchery.

Henry III. king of France, furniſhes us with an example of the horror in which a ſhaved face was held in thoſe days. Amidſt the debauchery in which this prince was plunged, like a ſecond Heliogabulus, he carried things ſo far as to appear at a ball cloſe-ſhaved. Some verſes of a ſatire of the poet d'Aubigné have preſerved us this fact, with the indignation it inſpired. They may be thus rendered in Engliſh:

> Henry was well verſed in judging the dreſs
> Of the w——s of his court: of an intrigue not leſs:
> His *chin ſhaved*; his cheeks pale; effeminate manner;
> Sard'napulus eye; ſo much woman all over
> Was he, that one twelfth-day, this doubtful animal,
> Without brains or conſequence, ſuch appeared at a ball.

Let us turn our eyes on a more flattering object, and admire the beard of the beſt

beſt of kings, the ever precious beard of the great Henry IV. of France, which diffuſed over the countenance of that prince a majeſtic ſweetneſs and amiable openneſs; a beard ever dear to poſterity, and which ſhould ſerve as a model for that of every great king; as the beard of his illuſtrious miniſter ſhould for that of every miniſter.

It was in this golden age of bearded chins that thoſe different faſhions of wearing the beard called, *ſharp-pointed*, *ſquare*, *round*, *fan*,* *ſwallow's-tail*, *artichoke-leaf*, *&c.* ſucceſſively appeared. There were even *ligue-beards*. Art was often ſucceſsfully made uſe of to give them graceful forms; and the keeping of the beard in order was more expenſive to the beaux of thoſe days, than that of the hair of our fribbles is now.‖ But what dependance

* At the time that *fan-beards* were in faſhion, ſays Mr. de St. Foix in his *Eſſais ſur Paris*, they were kept in that form by means of a wax preparation, which gave the hair an agreeable odour and any colour that was deſired. The beard was ſet in order at night, and in order to prevent its being put out of form before morning, it was done up in a ſort of purſe made on purpoſe.

‖ We read in the *Menagiana*, that a man very fond of his beard paid three half-crowns a month for keeping it in order: on which cardinal Campege wittily obſerved, *That his beard coſt more than his head was worth*. The ſame thing might be ſaid now a-days of a number of head-dreſſes.

is there to be put on the ſtability of the things of this world? By an event, as fatal as unforeſeen, the beard, which was arrived at its higheſt degree of glory, all of a ſudden loſt its favour, and was at length entirely proſcribed. The unexpected death of Henry the Great, and the youth of his ſucceſſor, were the ſole cauſe of it.

Lewis XIII. mounted the throne of his glorious anceſtors without a beard. Every one concluded immediately, that the courtiers, ſeeing their young king with a ſmooth chin, would look upon their own as too rough. The conjecture proved right, for they preſently reduced their beards to whiſkers, and a ſmall tuft of hair under the nether lip.

The people at firſt would not follow this dangerous example. The duke of Sully never would adopt this effeminate cuſtom. This man, great both as a general and a miniſter, was likewiſe ſo in his retirement: he had the courage to keep his long beard and to appear with it at the court of Lewis XIII. where he was called to give his advice in an affair of importance. The young crop-bearded courtiers laughed at the ſight of his grave look and old faſhioned phyz. The duke, nettled at the affront put on his fine beard, ſaid to the

the king: "Sir, when your father, of "glorious memory, did me the honour to "conſult me on his great and important "affairs, the firſt thing he did was to ſend "away all the buffoons and ſtage-dancers "of his court."

The tuft of hair under the nether lip inſenſibly diminiſhed, and at length entirely diſappeared. This reſolution cauſed much grief; ſeveral complained bitterly, and obſtinately reſolved not to follow the new mode. *Le Mercure* of that period bears honourable teſtimony of the eſteem in which the long beards were held, even after their diſgrace. The following ſort of funeral elogy is taken from that work: "The beard, which is natural only to "man, is the mark of his virility, and "gives him precedency among his ſpe-"cies; 'tis this token of manhood which "adds a dignity to his features, and gives "him an air of gravity and modeſty, "which makes him look full of wiſdom."‡

Neither the complaints of the one nor the elogies of the other were of any effect. Every body followed the court.§ Thou, O celebrated Mithon, whoſe name me-

 rits

‡ *Mercure of* ———, A. D. 1678.

§ Marſhal Baſſompierre ſaid, that all the change he found in the world, after paſſing twelve years in priſon, was, that the men had loſt their beards and the horſes their tails.

rits an honourable place among thoſe of the illuſtrious men of thy country, thou alone hadſt the reſolution, amidſt thy ſhaved countrymen, to let thy long beard remain, and to preſerve it entire till thy laſt breath. May thy name, O Mithon, paſſing down to poſterity, be always pronounced with rapture! may the moſt famous Academies propoſe thy elogy in emulation of one another! and may it be repeated there, in the moſt philoſophical tone, that thou hadſt the courage to appear like a man amidſt a people of beardleſs boys.*

Thus ended the reign of the beard in France. Notwithſtanding the prejudice which exiſts at preſent, this mark of manhood has not loſt its influence. Whenever a foreigner appears in France with a long beard, he not only attracts admiration, but likewiſe the confidence and reſpect of thoſe that ſee him. A Geneveſe, called Liotard, is an example; he knew very well how to make an advantage of this aſcendancy, which gives an impoſing appearance to people greedy of novelty. He

* *The laſt that wore a long beard in this city was Mr. Richard Mithon, bailiff and criminal judge of the county of Eu, who lived at the beginning of the laſt century, and died about the year* 1626. Mercure for January, 1732.

He was a portrait painter, and had lived three years at Conſtantinople, where his talents got him to be ſent for by the grand ſeignior to come to the ſeraglio to draw the pictures of the ſultaneſſes: he followed the dreſs of the Orientals, and, conſequently, let his beard grow out, with as much leſs reluctancy, as it hid the deformity of his face On his return to France, he reſolved to retain his Levantine dreſs, and after this manner appeared at Paris in the year 1752. He ſoon perceived that he had no reaſon to be diſpleaſed with his whim. His dreſs and beard ſerved him much better than his talents, to raiſe him above the croud. It is eaſy to imagine the eagerneſs of the Pariſians for this extraordinary man. The infatuation was univerſal; his name ſoon reached the court, where he was ſent for at length to draw the portraits of the late king and the royal family, and where, in a ſhort time, he made his fortune.

His talents, leſs aſtoniſhing than his dreſs, did not conſiſt in the beauty of the colouring, but in the art of taking the moſt ſtriking likeneſſes. The marchioneſs of Pompadour was hurt at the ſcrupulous accuracy of our painter. As ſhe gave him one day a hundred pounds for a portrait which he had juſt drawn,

ſhe

ſhe made uſe of theſe precious words, which ought to be written in letters of gold in the hiſtory of bearded chins: *All your merit conſiſts in your beard.*†

It was likewiſe through favour of a long beard that a young Frenchman, about ten years ago, preached a new doctrine in Arabia. He aſſumed the name of *Arphaxad Tinnagelli:* his quality was, that of *diſciple of J. J. Rouſſeau, on a miſſion in Arabia.* His oriental dreſs and prophet's beard concurred particularly to gain him proſelytes.*

There

† This anecdote was given me by a friend of the painter's, who knew him at the time he wore his oriental dreſs. He ſince adopted the French uſage, in order to comply with the ardent ſolicitations of his wife, who was a Pariſian.

* Mr. M———, in his journey to India by land, met this enthuſiaſt at Baſſora, the 15th of Auguſt, 1770, who aſked Mr. Pyrault, the French conſul in that town, for a guide to conduct him through the deſert. He was returning from Surat, where he had reſided ſometime with Mr. Anquetil de Briancourt, likewiſe a French conſul. "This Arphaxad Tinnagelli," ſays Mr. M——— in the manuſcript account of his journey, "is "a young man of about twenty-eight years of age, of middling "ſtature, and ſeems to have the Lorrain accent. He gives "himſelf out for an Arabian, born at Eliatiff in the gulf of "Perſia; he has written a romance, in which he has not ſhewn "a more happy invention, than in his Arabian name. Not-"withſtanding his beard and dreſs, we ſoon diſcovered him to "be a Frenchman, which he at length acknowledged. Having "made

There is nothing more eloquent than outward appearance, eſpecially among a ſuperficial people. Why then do thoſe, who, for the intereſt of their ſtate or the happineſs of their ſubjects, are under a neceſſity of commanding reſpect, neglect ſuch powerful means? The beard preſents them with the moſt ſimple, moſt natural, and moſt perſuaſive of all. With that mark of manhood our warriors would no longer look like women; we ſhould have venerable old men and prieſts more reverenced.

" made himſelf pretty well acquainted with Arabic, he has " written ſeveral things in that language, among others, a ca- " techiſm called *Tinnagellique*, which begins thus: *Who is God?* " *The truth. Who is his Prophet? J. J. Rouſſeau.* It was " thought at Baſſora," continues our traveller, " that he had " quitted his pranks entirely; and, on his promiſing to return " to India and live as he ought, Meſſieurs Pyrault and Rouſſeau " (the Perſian, couſin to J. James) made him up an European " wardrobe: he came with me as far as Maſcata; but I could " not get him any farther, and I left him quite diſpoſed to go " and complete his miſſion."

CHAP.

CHAP. III.

Of ſome SHAVED CHINS.

IT is a diſgrace to man to have the moſt conſpicuous mark of his virility taken off; to pretend that it becomes him to look like a woman, an eunuch, or a child, is the height of folly and ridiculouſneſs. Even if this truth were not conſtantly ſupported by the will of nature, the opinion of all the moſt reſpectable characters of antiquity ſhould be ſufficient to eſtabliſh it for ever among all nations, and this is what I would fain perſuade my countrymen of.

A ſhaved chin was always a ſign of ſlavery, infamy, or debauchery. Diogenes aſked thoſe he ſaw without beards, if they had not changed their ſex, and were diſſatisfied at being men. The loſs of the beard,

beard, among a great many nations, was always accompanied by baniſhment. All the fathers of the church exclaimed againſt this ſhameful abuſe, and always regarded a ſhaved chin as the effect of the vileſt licentiouſneſs.

The example of Alexander, no doubt, will be alledged againſt me, who, before the battle of Ardela, had all his ſoldiers ſhaved. I ſhall anſwer, that he never ſhaved himſelf, but conſtantly wore this characteriſtical mark of his valour, and that, if he ordered his ſoldiers' faces to be trimmed, it was only, as Plutarch ſays, for fear the enemy ſhould ſeize them by the beard.

I know very well too, that Scipio Africanus was the firſt Roman who daily uſed a razor, and that this mode was brought from Sicily to Italy by P. Ticinius, who brought with him a troop of barbers. But it is good to know, as Pliny very judiciouſly remarks, that, of all the nations that then conſented to cut off their beards, the Romans were the laſt that yielded to this effeminate cuſtom.§ This proves nothing more, than that luxury began to be predominant at Rome, and that luxury perverts every thing. Moreover, theſe particular caſes ſhould be reckoned among

§ *Plin.* Hiſt. nat. lib. vii, cap. 60.

among tranſient errors, which, being diſſipated, give to truth an additional luſtre.

Let us take a view of a period leſs remote, which, intereſting us more, will ſhew the value of a beard, the diſgrace of a ſhaved face, and the miſchiefs that have been the conſequence of it.

In the beginning of the French monarchy, Clotarius II. having a mind to appoint a Governor to his ſon Dagobert, choſe Sadregeſile, a man very learned for his time; he loaded him with honours, and created him duke of Aquitaine; and the new duke ſpared no pains to inſtruct his pupil; but it ſeemed the latter no more anſwered the intention of the king his father, than the leſſons of his governor. The wild unruly character of the princes of thoſe times muſt neceſſarily have ſubmitted with difficulty to the will of a maſter. Dagobert would not long endure the conſtraint which the duty of his education laid him under. He conſidered reprimands as ſo many outrages. Hatred and vengeance took poſſeſſion of his proud heart, and ſoon broke out to attack Sadregeſile.

One day when king Clotarius was a hunting, young Dagobert invited his governor to dinner. The prince, feigning, during the repaſt, to act without ceremony,

mony, (ſay the chronicles of France,) *preſented him the cup to drink, with three.* This was a ſnare which the duke of Aquitaine never dreamed of. He received the cup with a confident air: and this was a crime. *And he, who was deſerving of puniſhment, took it from his hand, not as it ought to be taken from a perſon of great conſequence, but as it is cuſtomary to take it from an equal.* The author of theſe ſame chronicles, who was not a contemporary however, does not fail, as may be perceived, to condemn Sadregeſile, for having accepted the cup, and to juſtify Dagobert who had preſented it to him *with three.* Without doubt he did not obſerve, in receiving it, all the ceremony which the etiquette of the court in thoſe days required. This ſlight want of reſpect, or rather this liberty, was made a pretext by Dagobert for revenge. After having called Sadregeſile all manner of names, and had him beaten by his ſervants, the young prince, hurried away by his rage, without regarding the age of his governor, or the authority with which he was inveſted, not even his title of duke of Aquitaine, ruſhed upon him and cut off his beard with his kniſe. Some other chronicles which relate the ſame affair, add likewiſe this bad treatment. *Prince*

Dagobert took him by the beard, and with his knife, which he held in his hand, cut it ſo cloſe, that he cut off a piece of his chin with it.

The two authors, who agree in relating the ſame affair, were well perſuaded, that the abuſe and the blows, which the duke of Aquitaine received, hurt his feelings much leſs than the loſs of his beard. This is the reaſon of their laying more ſtreſs on the latter. *In thoſe days*, ſays one of them, *it was the greateſt affront and diſgrace a man could receive, to have his beard cut off.*

Clotarius, on his return from hunting, was far from applauding his ſon's conduct. *The king was greatly enraged.* The young Dagobert, to avoid the juſt indignation of his father, fled for refuge to the *chapel of the Martyrs*, now called the church of St. Denis. In vain did the king ſend ſerjeants to take him from thence: the writers, who relate this affair, aſſert that God worked a miracle in favour of this young rebel; they ſay, that all the men the king ſent were ſtopped on the road by a *divine power*. Be that as it may, this miracle had no effect on Clotarius; for he never pardoned his ſon's cutting off the beard of his governor. *The king was ſo enraged*, ſay the ſame chronicles, *that he never forgave this offence.*

It

It ſhould be obſerved, that what was at the ſame time a mark of infamy, became, in other circumſtances, the ſeal of confidence and fidelity. When a ſovereign took a vaſſal or an ally under his protection, he cut off his beard. This was a ſort of adoption which conferred on the perſon the title of ſon. The nobles of Spoleta voluntarily ſubmitted to this uſage, after they had refuſed to ſuccour Didier againſt Charlemain; they ſet out immediately for Rome, and came and put themſelves under the protection of the pope; and as a proof of their conſtant fidelity, they left their beards in his holineſs's hands.

This ceremony was looked upon as ſacred by the contracting parties; and when any one had promiſed to adopt another and to cut off his beard, the greateſt raſcal breathing would be afraid to break his word, and what hapened to Taſſon, duke of Frejus, is a proof of it. Gregory, patrician of the Romans, being deſirous to diſcharge a ſum which he was obliged to pay the dukes of Frejus, drew the young Taſſon to Oderzo, a town on the borders of Treviſannah, under the ſpecious pretext of adopting him for his ſon by cutting off his beard. Taſſon came without ſuſpicion; but he was no ſooner entered

the town with his retinue, than Gregory ordered the gates to be ſhut, and immediately ſent ſoldiers to attack him. Taſſon, accompanied by his little troop, defended himſelf with great courage, and killed a great many Romans; but at length he was overcome by number. Then the traitor, Gregory, ordered the head of the young duke to be brought him; and, to prevent his appearing to have broken his oath, he cut off his beard, as he had promiſed.*

The ſame uſage had been obſerved a long time before; but, in the ceremony, touching the beard, inſtead of cutting it off, was thought ſufficient. It was then held in higher reſpect. Clovis, king of France, ſent deputies to Alaric, king of the Goths, to treat with him, and intreat the favour of him to come and touch his beard, and at the ſame time to adopt him for his ſon.†

The beard has met with its tyrants; the Latin church furniſhes a great number. Charlemain deſerved this title when he abſolutely refuſed to let the Beneventians have Grimoald for duke, unleſs he obliged the

* *Pauli Warnefridi Longobardi filii, Diaconi Forojullienſis, de geſtis Longobardorum.* Lib. vi. cap. 11.

† *Aimonius, Fragment. de Clod. & Alar. Regibus.*

the Lombards to ſhave.‖ But no ſooner was this ſame Charlemain emperor of the Weſt, than he adopted the Roman beard.* Circumſtances change every thing.

Since William the Conqueror, who robbed the Engliſh of their beards with their liberty, hiſtory does not furniſh us with any relation of this kind more poignant, than that of Lewis the Young, king of France.

This king, in the war which he carried on againſt Theobald count of Champaign, having taken Vitri by ſtorm, *burnt three thouſand five hundred inhabitants, who had taken ſhelter in the church*, ſays Mezerai, *as a ſacred aſſylum*. He ſoon repented of this cruelty; and, by way of making ſome atonement, he, at the inſtigation of the clergy, conſented to cut off his beard. His auſtere deportment and ſhaved chin greatly diſpleaſed his young wife Eleanor, the daughter of the duke of Aquitaine; ſhe murmured againſt this ridiculous cuſtom, and often reproached her huſband, with looking much more like a monk than a king.

‖ Paul Diacre ſays, the Lombards derive their name from the length of their beard. He adds, that, according to the idiom of the country, *lang* ſignifies longuam, and *baert* barbam. Lib. i. cap. 9.

* His beard is carefully preſerved at Spire.

If Lewis the Young's ſhaved chin had cauſed nothing more than the diſlike of the young queen, the miſchief would have been trifling; but ſeveral hiſtorians aſſert, that it was the firſt cauſe of that inextinguiſhable hatred which has ſo long divided England and France. The following is the account they give of it.

Saint Bernard, ſpurred on by pope Eugene III. his old diſciple, took advantage of the religious diſpoſition of the king of France, to perſuade him, that nothing but the undertaking of a ſecond cruſade could appeaſe the wrath of God. The penitent monarch, who had not heſitated to let himſelf be ſhaved, was as eaſily prevailed on to depart for Paleſtine. Eleanor, whether through curioſity, duty, or to divert the uneaſineſs of mind which the continual abſence of her huſband cauſed her, reſolved to accompany him.

After the misfortunes with which this war was attended, the devout prince met with one that affected his heart much nearer; he perceived that his ſhaved chin had entirely alienated from him the affections of Eleanor, and that this wife, expreſſing every day her liking for long beards, liſtened with attention to the amorous aſſiduities of Raymund, prince of Antioch, her paternal uncle. They add, moreover,

moreover, that a young Turk, called Saladin, uncommonly handſome, and endowed, no doubt, with a notable beard, likewiſe made this princeſs forget the fatigues of this long and unfortunate campaign.

Lewis the Young returned from Syria, ſtill ſhaved, and, moreover, vanquiſhed: too certain of Eleanor's infidelity, in the rage of his jealouſy, he aſſembled a council at Beaugency, where, ſpite of the prudent and pacific advice of his miniſter, (abbot Suger,) he had his marriage ſet aſide, under pretext of conſanguinity.

Eleanor, ſix weeks after her repudiation, married Henry, count of Anjou and duke of Normandy, who was afterwards Henry II. king of England. The French king ſaw with chagrin this new monarch, his vaſſal, in poſſeſſion of his wife and the provinces which compoſed her dowry; he declared war againſt him; and this is the foundation of that deſtructive rivality which has ſo long troubled England and France. Who would have thought that the cutting off of a beard, ſix hundred years ſince, ſhould have been the cauſe of a war the flames of which are ſcarcely extinguiſhed, and which not long ſince

ſince ſet a great part of our globe in a blaze.†

The Templars, that order of monks and ſoldiers, who had the faults of both, wore their beards like the Orientals. Philip the Handſome, king of France, thought it adviſeable to deſtroy theſe religious ſoldiers, and to have a great number of them burnt. Their execution was preceded by cutting off their beards, either to diſgrace them more, or to deprive them of that grave impoſing air which it gave them.

Soldiers and princes were not the only ones for whom a ſhaved chin was a mark of infamy: philoſophers and learned men have always abhorred theſe naked faces. Paul Jove, in his elogy of Francis Filelfo, relates a trifling event which proves how much the learned of thoſe days valued their beards. A violent diſpute aroſe between the Italian, Filelfo, and a Greek profeſſor called Timothy; the queſtion was, whether a certain Greek ſyllable were long or ſhort. Things were carried to ſuch a height, that Filelfo waged

† "This woman (Eleanor)" ſays Mezerai, "conſummate "in all ſorts of wickedneſs, lived more than eighty years, kept "up a war for more than ſixty years, and left a hatred, between "France and England, which has laſted more than three cen-"turies."

waged a conſiderable ſum, and Timothy his long beard. The affair was at length decided. Timothy was declared vanquiſhed; and, to ſave his beard, which he had juſt loſt, he made Filelfo very advantageous offers; but the latter, inexorable, would have nothing but the beard he had won: he inſiſted on having the unfortunate Timothy ſhaved, and retained the ſpoils of his adverſary's chin as a monument of his victory.

When, by an event which has been already related, Francis I. introduced the mode of long beards into France, the parliaments and all the lawyers ſtood up againſt this ornament ſo ſuitable to the gravity of their functions: all the magiſtrates ſhaved, while the young men of faſhion, and all the court, appeared with a venerable beard. This contraſt in dreſs laſted longer than it ought to, through the obſtinacy of the lawyers. The ſelf-importance which they ſhewed in this ſort of conteſt, is one of thoſe lineaments of character which the philoſophical obſerver ſhould not let eſcape him.

The rapid progreſs which this mode of long beards daily made, ſoon alarmed the members of the parliament of Paris; they thought it highly neceſſary to ſtop the progreſs of ſuch a dangerous uſage:

being

being thoroughly perſuaded that it was eſſen ial towards magiſterial gravity to be conſtantly ſhaved, they made a law, in 1535, commonly called in thoſe days *the edict of beards*, by which all magiſtrates and lawyers, even litigants, were abſolutely forbidden to appear in the Juſtice-hall with a long beard.

Francis Olivier, a man of the court, who was afterwards chancellor, experienced all the hatred that the parliament had for long beards, when he preſented himſelf to be admitted to the charge of maſter of requeſts: he was at firſt refuſed, for the ſole reaſon of not being ſhaved. Notwithſtanding the preſſing ſolicitations of our candidate, the parliament was inflexible, and Francis Olivier was obliged to ſacrifice his long beard to his intereſt, or rather to the childiſh prejudice of that court.

The parliament of Toulouſe diſtinguiſhed itſelf likewiſe, by pronouncing a decree which expreſsly forbade the wearing of long beards. A gentleman wanted to ſolicit in this court without complying with this unfaſhionable ordinance; the parliament replied very ſeriouſly to him, that he ſhould have juſtice done him when he ſhould be ſhaved.*

There

*GENTIEN HERVET, *de redendâ barbâ oratio.*

There were neither attorneys nor counſellors in the ſovereign courts of juſtice that could preſume to appear in court on St. Martin's day, with a long beard, without incurring a fine; and this was obſerved likewiſe in the inferior juriſdictions. Theſe are the words of a writer nearly contemporary: he adds likewiſe, that it was highly neceſſary to be careful how one came to preſent a requeſt without being ſhaved firſt. *Such-a-one would have been finely ſnubbed,* ſays he, *who ſhould have come with a long beard to preſent a requeſt, ſo much ſo, that whoever wanted to preſent one, readily put his beard in his ſleeve.*†

An advocate at the parliament of Paris was a victim to this rigorous antipathy. They relate, that having preſented himſelf in the hall to plead a cauſe with a long beard, Peter Lizet, the firſt preſident, ordered him, in open court, to cut it off immediately, or elſe the parliament would refuſe to hear him. The advocate was obliged to obey this tyrannical order. *Tome 2. des Memoires de Litérature de Salengre.*

Fortunately,

† *Pogonologie, ou Diſcours facétieux des Barbes. I am ſurpriſed,* ſays the author of this work, *at the ordinance of a certain magiſtrate, who commanded all the millers of his diſtrict to cut off their beards.*

Fortunately, theſe unmerciful enemies of bearded chins were unable to exerciſe their perſecution but over the ſmall number of people dependant upon them; they would have ſhaved all the French, if the nation would have let them to. But this rage for diſbearding inſenſibly died away, and, in a little time, theſe enemies of toleration complied with the uſage which they had endeavoured to proſcribe: ſo, this ſort of league among the magiſtrates againſt the beards of the French was attended with no diſagreeable conſequences.

Things are very different when ſimilar whims enter the brain of deſpots. The two following relations will prove what ravages a razor in their hands may cauſe.

Chardin relates, that a miniſter of the king of Perſia, a ſcrupulous obſerver of the law of Mahomet, wore in conſequence a long beard which he had very white. It was not the faſhion to be ſo religious at the court: the courtiers were ſatisfied with long whiſkers, which they could turn up under their ears; but they wore very ſhort beards. The king was ſhocked that his miniſter did not follow this mode, but obſtinately perſiſted to wear a long beard. In a drunken moment, he ſent for a barber, and ordered him

him to cut it off immediately. The miniſter, who was obliged to ſubmit to this rigorous order, begged the operator not to cut ſo near the ſkin; but the king, perceiving that he was badly obeyed, fell into ſuch a rage, that he ordered the barber's hand to be cut off immediately.

The czar Peter, who had ſo many claims to the ſurname of *Great*, ſeems to have been but little worthy of it on this occaſion. He had the boldneſs to lay a tax on the beards of his ſubjects. He ordered, that the noblemen and gentlemen, tradeſmen, and artiſans (the prieſts and peaſants ‡ excepted,) ſhould pay a hundred rubles, to be able to retain their beards; that the lower claſs of people ſhould pay a copeck for the ſame liberty, and he eſtabliſhed clerks at the gates of the different towns, to collect theſe duties. Such a new and ſingular impoſt troubled the vaſt empire of Ruſſia. Both religion and manners were thought in danger. Complaints were heard from all parts; they even went ſo far as to write libels againſt the ſovereign; but he was inflexible, and, at that time, powerful. Even the fatal ſcenes of *St. Bartholomew* were renewed againſt theſe unfortunate

‡ The prieſts and peaſants of Ruſſia ſtill wear their beards.

tunate beards, and the moſt unlawful violences were publicly exerciſed. The razor and ſciſſars were every where made uſe of. A great number, to avoid theſe cruel extremities, obeyed with reluctant ſighs. Some of them carefully preſerved the ſad trimmings of their chins, and, in order to be never ſeparated from theſe dear locks, ordered that they ſhould be placed with them in their coffins. Oh! Peter the Great, John James was very right, you did not poſſeſs true genius!*

Example, more powerful than authority, produced, in Spain, what it had not been able to bring about in Ruſſia without great difficulty. Philip V. aſcended the throne with a ſhaved chin. The courtiers imitated the prince, and the people, in turn, the courtiers. However, though this revolution was brought about without violence and by degrees, it cauſed much lamentation and murmuring: the gravity of the Spaniards loſt by the change. The favourite cuſtom of a nation can never be altered without incurring diſpleaſure. They have this old ſaying in Spain: *Deſde que no hay barba, no hay mas alma. Since we loſt our beards, we have no more ſouls.*

Well,

* See *le Contrat Social* of John James Rouſſeau. Voltair has cenſured this aſſertion.

Well, it's now a whole century ſince we wore beards. Have we gained by the change? This well merits an inveſtigation. The Spaniſh proverb, which might very well be applied to us, ſeems to account juſtly for our ſtate of abaſement. If, as a modern philoſopher ſaid, *ſtupor reigns*, it is, no doubt, becauſe we no longer wear our beards. But let us conſole ourſelves; the ſource of theſe evils is nearly dried up. The faſhion of long beards is on the point of being renewed, an epoch which I pronounce to be nearer than people think. All our preſent faſhions and cuſtoms are nothing more than old ones revived, and which will diſappear in their turn. The revolution is juſt at an end: the rapidity of our changes has accelerated its courſe, and a new reign is at hand. You pretty fellows of the preſent day, Jemmy-Jeſſamy parſons, jolly bucks, and all you with ſmock-faces and weak nerves, be dumb with aſtoniſhment, I foretel it, you will ſoon reſemble men.

CHAP. IV.

Of BEARDED *Women.*

A Woman with a beard on her chin is one of thoſe extraordinary deviations with which nature preſents us every day; as to thoſe women who, in order to paſs for men, have put on falſe beards, it was in conſequence of ſome particular circumſtance: that there have been others whoſe character, ſeconded by nature, made them regard a long beard as an honourable phenomenon for their ſex, muſt ſeem at this time more extraordinary; but it would appear almoſt incredible that the eagerneſs of women to command ſhould prompt them to make uſe of artificial means to have a beard on their chin, and, by this uſurpation, to diſpute with man the ſymbol of his ſovereignty,

reignty, and that, to put a ſtop to this diſorder, the laws ſhould have interfered, if the authenticity of the evidence which we have left did not put it beyond a doubt.

It is Cicero himſelf who gives an account of this ſingular law, inſtituted to prevent the women's ever ſucceeding to get a beard: they are expreſsly forbidden by it *to ſhave their cheeks*. It is taken from the twelve Tables; the following are the words: *Mulieres genas ne radunto. Let not women preſume to ſhave their cheeks.*†

If the abuſe which was the cauſe of this law is one of the greateſt encomiums on beards, it preſents us however with room for compariſon. The women of the preſent day are every wit as envious of commanding, as thoſe of whom Cicero ſpeaks; but their means are very different.

It is beyond a doubt that the women of thoſe days were very far from diſliking a beard. The Venus of Cyprus, (whom the ancient Greeks repreſented with a buſhy beard on her chin,) ſeems to ſtrengthen this aſſertion.

As to bearded women, and thoſe who have done themſelves the honour of appearing ſo, we have ſeveral examples.

† Cicero, *de Legibus*, *Lib.* II.

In the cabinet of curioſities of *Stutgard* in Germany, there is the portrait of a woman called *Bartel Graetje*, whoſe chin is covered with a very large beard: ſhe was drawn in 1587, at which time ſhe was but twenty-five years of age. There is likewiſe in the ſame cabinet another portrait of her when ſhe was more advanced in life, but likewiſe with a beard.

It is ſaid that the duke of Saxony had the portrait of a poor Swiſs woman taken, remarkable for her long, buſhy beard; and thoſe who were at the carnival at Venice in 1726, ſaw a female dancer aſtoniſh the ſpectators, as much by her talents, as by her chin covered with a black, buſhy beard.

Charles XII. had in his army a female grenadier: it was neither courage nor a beard that ſhe wanted to be a man. She was taken at the battle of Pultoway, and carried to Peterſburg, where ſhe was preſented to the czar in 1724: her beard meaſured a yard and half§.

We read in Trévoux's dictionary, that there was a woman ſeen at Paris, who had not only a buſhy beard on her face, but her body likewiſe covered all over with hair. Among a number of other examples of this nature, that of Margaret, the

§ Ruſſian meaſure.

the governeſs of the Netherlands, is very remarkable: ſhe had a very long, ſtiff beard, which ſhe prided herſelf on; and being perſuaded that it contributed to give her an air of majeſty, ſhe took great care not to loſe a hair of it. This Margaret was a very great woman.

It is ſaid that the Lombard women, when they were at war, made themſelves beards with the hair of their heads, which they ingeniouſly arranged on their cheeks, in order that the enemy, deceived by the likeneſs, might take them for men. It is aſſerted, after *Suidas*, that, in a ſimilar caſe, the Athenian women did as much.* Theſe women were more men than our Jemmy-Jeſſamy countrymen.

About a century ago the ladies adopted the mode of dreſſing their hair in ſuch a manner that curls hung down their cheeks as far as their boſom. Theſe curls went by the name of *whiſkers*.‡ This cuſtom undoubtedly was not invented, after the example of the Lombard women, to fright the men. Neither is it with intention to carry on a very bloody war, that, in our time, they have affected to bring forward the hair of the temple on the cheeks. The diſcovery

* Πογωνιας, *ſive de barbâ Dialogus Antonii Hotomanni.*

‡ Servants, and citizens' wives, who wore *whiſkers* like ladies of faſhion, were attacked without mercy. *See Trevoux's dict.*

diſcovery ſeems to have been a fortunate one: it gives you a tempting, roguiſh, pleaſing look, of which the ladies are very fond at preſent.

Some wits have made themſelves merry at the women's not having a beard on their chin like the men: they pretended that it was impoſſible to ſhave them without bringing blood, becauſe it is very difficult for the fair-ſex to keep their tongues ſilent a moment. This thought has pleaſed ſo much that it has been put into Greek, Latin, Italian, and French verſe. Here is the French.*

Sais-tu pourquoi, cher camarade,
Le beau ſexe n'eſt point barbu?
Babillard comme il eſt, on n'auroit jamais pu
Le raſer ſans eſtafilade.

IMITATED.

Know'ſt thou why my dear companion
Ladies have not beards like us?
Talking always, who could ſhave them,
Without gaſhing them the deuce.

What has been rendered ſometimes ſupportable by circumſtances, an extravagant taſte, the deſire of being diſtinguiſhed from the croud, or to command their attention; true taſte, and eſpecially the art of

* See le Menagiana, tom. iv. pag. 206.

of pleaſing, has always proſcribed. We meet with women every day whoſe features are ſhaded with this ornament of virility. But very far from priding themſelves on this ſuperfluity of nature, they regard it as a blemiſh to be aſhamed of, which they endeavour to eradicate. How many brunetts eſpecially† are obliged, in the ſecret moments of their toilet, to make uſe of! . . . . But let us by no means reveal theſe myſterious operations; they have a right to expect our indulgence, as they tend to pleaſe us: moreover, a woman may very well be pardoned for correcting this deviation of nature, ſince the men are not aſhamed to disfigure her.

It is as ridiculous for a man to look like a woman, as for a woman to look like a man. However, a man without a beard would be much leſs ſurpriſing now-a-days, than a bearded woman, which proves how unnatural our taſtes and cuſtoms are.

† The number is greater than people think. We have at preſent a heroine whoſe dignities of warrior, juris-conſult, man of letters, and miniſter, as well as a bearded chin, concealed her ſex a long time from her countrymen.

CHAP.

CHAP. V.

That LONG BEARDS *are ſalutary.*

THE beard has not only the advantage of giving a man a ſtern, majeſtic air, of preſerving over the ſex the empire which Nature has beſtowed on him, and of diſplaying on his face the characteriſtical marks of his manhood, but likewiſe enables the attentive obſerver to remark, by more determined changes, the different ſtates of human life, and gives him the ſtill more valuable advantage of being uſeful to his own preſervation.

Nature made nothing in vain, and the courſe of her wiſe operations are never oppoſed with impunity. Is it not natural to ſuppoſe, that this buſhy hair which ſhe has placed on man's face muſt have an influence on the ſalubrity of the neighbouring

bouring parts that are acknowledged to be eſſential? Is it poſſible to think otherwiſe, without accuſing our common mother of inconſequence, and charging her uniform conduct, (which ſo fully explains its own motives,) with folly and extravagance? How is it poſſible then for people to venture to thwart the wiſdom of her intentions, and deſtroy their effects, without being afraid of drawing on themſelves a ſuperabundance of evils, to which human nature is already too much ſubject? This however is what we do every day, in order to comply with a very unnatural cuſtom.

The beard, among men, is the ſign of puberty, vigour, and weakneſs. 'Tis this hair on the chin which firſt tells him that the time is come when his organs, being more unfolded, will procure him a new exiſtence, that he is entering the ſtate of manhood, that he is going to take his place in ſociety, and that he is endowed with the valuable faculty of begetting his own likeneſs.

This down on the chin is the ſame with young men, as the increaſe of the boſom with young girls. Theſe two proofs of puberty announce, in both ſexes, that ſweet inquietude, the prelude of love and pleaſure; thoſe emotions, deſires, and wants

wants to be happy which nature has implanted in the human breaſt; and at the ſame time the power of reaſon.* "The beard," ſays Theodoret in his fourth diſcourſe on the Providence of God, "informs theſe young folks, who have this "downy hair on their chin, that it is "time to leave off childiſh plays, in order "to employ themſelves about more ſerious "things." 'Tis then the greater or leſs quantity of beard a man has that determines, in the ſame proportion, the vigour of his body; 'tis then that Nature, ſteady in her courſe, requires its increaſe, and there is no doubt but our perſeverance in thwarting her will, injures the adjoining parts.

If it is evident that a long beard, by the equal heat which it maintains, procures glandulous bodies a mild perſpiration, and that it draws away the humours intended by Nature for its nouriſhment, it cannot be denied but that, the beard being cut off, and neither the perſpiration nor ſecretion having place, the humours, which ought to have produced both, take a different courſe and become

* "It is at the time the Devil is in a paſſion that the beard "begins to bud; and if ever a man has occaſion to ſhow ſome "ſign of courage or make ſome ſenſible obſervation, 'tis then "his beard begins to come. *Pogonologia.*"

become prejudicial to the parts through which they are obliged to circulate. This is the ſentiment of a very learned writer, who has examined the beard under this intereſting point of view. "It is incon-
"teſtable," ſays he, "that a long beard
"contributes greatly to health, becauſe,
"whilſt it draws off the ſuperfluous hu-
"mours which nouriſh this mark of man-
"hood, it preſerves the teeth a long time
"from rotting, and ſtrengthens the gums,
"an advantage which thoſe who ſhave are
"generally deprived of, who, almoſt all,
"are tormented with a dreadful pain in
"the teeth, and loſe them all before they
"are any way advanced in age. The
"beard, in ſummer," continues the ſame author, "defends the face from the burn-
"ing rays of the ſun; and in winter from
"rimes. In ſhort, it preſerves a man from
"a number of diſorders, ſuch as the quin-
"ſey and the decay of the palate, &c."† Adrian Junius, a phyſician who lived in the ſixteenth century, in his commentary on the hair of the head, aſſerts that the beard is a preſervative againſt ſeveral diſorders. Gentien Hervet, in one of his diſcourſes on beards, relates, that after the council of Trent, ſeveral eccleſiaſtics, being obliged to ſhave, were ſome time

† Pierius Valerianus, *Pro Sacerdotum barbis.*

after ſeized with a violent tooth ach. I may add to theſe authorities what I have been told by very credible perſons. A German gentleman, having been a long time tormented with a violent pain in his teeth, was adviſed to let his beard grow out, and he was entirely indebted to this remedy for his cure.

The ancients ſeem to have been more ſenſible than we of the particular virtue of this ornament of manhood. It was not without reaſon that they repreſented Eſculapius, the God of Phyſic, ornamented with a buſhy, golden beard, whilſt his father, Apollo, had a ſhaved chin.

This ſymbolical beard proclaimed to the Greeks, not only that they ſhould wear their beards, but moreover, by the richneſs of its metal, how neceſſary the beard was to their health. It was not with impunity, ſay ſeveral writers, that Dionyſius the tyrant took away this golden fleece from the God of Phyſic: among others, they regard, as a chaſtiſement for this ſacrilege, his being obliged, through his miſtruſt, to have his children burn his beard with hot nut-ſhells, rather than truſt himſelf in the hands of the barbers of Syracuſe.

The denomination which the Latins gave the beard proves that they were thoroughly

thoroughly perſuaded of its preſerving them from defluxions and other diſorders to which the nudity of our chins is expoſed: they called it *veſtis* (clothing), and *inveſtis* (without clothing), any one not of the age of puberty.

As to us, ſlaves to the odd cuſtoms which we have ourſelves invented, we are ſtill very far from thinking that it is proper to look like a man. A manly, vigorous look is not faſhionable, and even health is no longer in vogue. I ſee very clearly that the beard, ſhould it be again admitted in its turn, may very well cauſe the deſtruction of ſome diſagreeable cuſtoms, among others, that of taking ſnuff; but, in order to give an idea of this loſs, I will here place the ſentiment of a contemporary on this ſternutative powder. "Snuff," ſays he, "gives a kind of ſlovenly appear-
"ance to thoſe who make uſe of it, and
"which they are incapable of avoiding:
"their breath has a diſagreeable ſmell,
"their noſes are almoſt always foul, their
"clothes very often dirty, their faces diſ-
"guſting, their tongues dry, eſpecially
"after ſleep, &c. But all this is nothing
"to the diſagreeable diſorders which the
"uſe of this powder produces; and after
"the enumeration which I'm going to
"make of them, people will be aſtoniſhed

" ſtill more that ſuch a bad cuſtom is not " laid aſide." He then continues: "Snuff " is hurtful to dry, bilious, and hot con- " ſtitutions; it intoxicates and diſcom- " poſes the functions of the brain, brings " on vomiting, weakens the ſtomach, ir- " ritates the nerves, impairs the faculties " of the underſtanding, deſtroys the me- " mory, takes off all ſenſe of ſmelling, " heats, diſturbs the ſleep, cauſes vapours " and ſwimmings in the head, and at " length brings on an apoplexy or a " lethargy."§

If this account is juſt, and we may be permitted to add to it the diſguſting marks which this powder imprints on the beauty of the fair, it muſt be confeſſed that great obligation would be due to whatever ſhould cauſe it to be diſuſed.

In ripe age, the beard is the ſign of phyſical powers: in old age, the ſymbol of veneration. What ſight is there more reverend than an old man with a venerable, long, white beard, receiving the careſſes of his grand-children, the ſole conſolation of his burthenſome years! Surrounded by his family, he is the image of wiſdom and divinity. Is there any thing more noble than

§ Diſcours preliminaire des Tables néologique & météorologiques, by M. Bazoux. Mr. Buc'hoz has juſt publiſhed a work on the uſe of ſnuff, which corroborates this opinion.

than Neſtor appeaſing the rage of Achilles, lamenting the misfortunes of that diviſion, giving advice to all the kings of the camp of the Greeks, and ſeeing himſelf the object of general veneration? Where is there to be found a more ſtriking example of majeſtic ſweetneſs than that of the ſage Mentor? Is there a more moving picture than that of old Priam at Achilles's feet, kiſſing the terrible hands of the murderer of his ſon; and to ſee this venerable old man beg with tears the ſad remains of the unfortunate Hector? All theſe different ſketches may give ſome idea of the majeſty and nobleneſs which a long beard and hoary locks ſtamp on the perſon of an old man. But let any one fancy Mentor and Neſtor ſhaved, and old king Priam without his beard and white hair, having each of them a wig with three tails; this alluſion, at firſt ſo flattering, will diſappear; ridicule will ſucceed to reſpect, and he will no longer ſee in theſe heroes but the figure of our neighbour the churchwarden, the overſeer of the poor, and the auctioneer.

CHAP. VI.

Of FALSE BEARDS.

THE ſubſtitutes of art are to nature what hypocriſy is to virtue: both are unworthy of an upright man, who is no more afraid to diſcover the ſentiments of his heart, than the lineaments of his face. But if, as a famous moraliſt ſaid, *hypocriſy is a homage which vice pays to virtue*, falſe beards ſhould likewiſe be regarded as a homage which luxury or idleneſs pays to natural beards.

Such impoſitions are more or leſs condemnable, according to the cauſes from whence they proceed. The old man, whom Theophraſtus ſpeaks of, who, in order to plead before the ſenate of Lacedemon, ſtained his beard and hoary locks black, dearly merited the mortifying af-

front

front which a meanneſs ſo unworthy of his age publicly drew on him. As he was debating his cauſe, his adverſary interrupted him, and addreſſing himſelf to the ſenate, aſked what confidence could be given to the words of a man who carried a lie in his face?

Towards the middle of the fourteenth century, falſe beards came much into faſhion in Spain, eſpecially in the eſtates of Cortez of Catalonia. This artifice, which procured the advantage that a beard gives a man, with much eaſe, muſt appear much leſs ſtrange among a people whoſe character has gravity for baſis. This mode was adopted with the greateſt eagerneſs. The ſame perſons had beards of different forms and colours, and could change them as they pleaſed: they had different ones to wear holidays and working-days; ſo that a man might have a ſhort red beard in the morning and in the evening a long black one. Every one changed his appearance according to his intereſt. Such a commodious faſhion and ſo much followed favoured however a great many miſdemeanours; and theſe chin-wigs would ſoon have been as much the wear as thoſe of the head, if the abuſe which was made of them had not at length attracted the attention of government.

Peter,

Peter, king of Arragon, expreſsly forbade all his ſubjects to wear falſe beards. They diſappeared, and were replaced by natural ones. 'Tis a great pity this mode never got beyond the Pyrenean mountains: had it but reached France it would have acquired a degree of pre-eminence, which the French alone are capable of giving. However, Spain is not the only country where falſe beards have been in vogue.

About the end of the fourteenth century there was the largeſt and thickeſt beard ſeen at Paris that ever exiſted perhaps in the world; in fact, it was the wonder of beards. The man who wore it called himſelf patriarch of Conſtantinople; from his having ſuch an extraordinary beard, every one was inclined to believe his aſſertion: ſo much power has appearance over the mind of man! Never was there a beard that raiſed ſuch a ſenſation. The Pariſians, as may be ſuppoſed, were unceaſing in their admiration of it; and it was through favour of his beard that this patriarch, as he called himſelf, received the moſt flattering reception. He was every where loaded with honours: and this aſtoniſhing beard, which attracted the veneration of a whole people, who were enraptured with it, was nothing but a falſe one.

What

What a powerful effect of the majeſty of beards! but what a ſubject of compariſon for our manners! How many revered ſages, great geniuſes, extolled heroes, and lords of high renown, are like this beard! It is ſome conſolation however, that the homage of the gulled citizens is always the ſatire of the deluſion by which they were deceived: the truth comes out ſooner or later; and then all the honour of it is clearly perceived to belong to ſome particular virtue or talent, or a long beard.

CHAP.

CHAP. VII.

Of GOLDEN BEARDS.

MEN have, in all ages, thought to honour the objects of their regard, or of their worſhip, by endeavouring to embelliſh them. But the means which they have employed, whilſt they do honour to their zeal, have often given a proof of their bad taſte. Becauſe gold is ſo much valued among us, we thought for a long time, that nothing elſe could be truly ornamental. Luxury and devotion have both diſplayed it with profuſion; but riches do not conſtitute beauty. What was intended to be decorated is in fact debaſed. This abuſe, which reigned particularly in the times of ignorance, has even exerciſed its power over the beard. Oriental pomp preſents us at once

once with an example of this miſtaken pride. Several potentates of thoſe countries interwove the hair on their chin with gold thread and ſpangles. It is not without indignation that St. Chryſoſtom tells us of a king of Perſia, who, in his time, followed this ridiculous cuſtom. After reproaching the extravagant luxury of the fair-ſex of Antioch, this evangelical doctor ſays: "If I ſhould "give you an account of a ſort of luxury "ſtill more abſurd than that of thoſe "women, who wear gold in their hair, "load their lips and eye-brows with it, "who, in ſhort, are covered all over "with this precious metal; don't think "I want to raiſe a laugh: what I am "going to relate to you exiſts at this "day; it is the king of Perſia I mean to "ſpeak of. This monarch is not a-"ſhamed to wear a golden beard; all "the hair of his chin is covered or inter-"woven with little plates of gold or "threads of the ſame metal. This "prince, with his face thus adorned, "looks more like a monſter than a "man."*

This is not the ſole example of this ridiculous oſtentation: France, which, as

* *Johannis Chryſoſtomi, in Epiſtolam ad Colloſſenſes, Comment.* cap. iii. Homilia 8.

as all the world knows, has furniſhed models of extravagance in ſo many different lines, has not paſſed over this; it appears even that it had a tolerable long run. Several hiſtorians agree in ſaying, that the kings of the firſt race prided themſelves in wearing a long beard all interwoven and ſet off with ribbands, and enriched with ſpangles and gold and ſilver threads. Whether this mode ſubſiſted from the time of the firſt race of kings, or was brought from Aſia during the cruſades, it is certain, that, in the reign of Lewis XI. there is another example of it, which was followed only in imitation of a more ancient mode.

The continuator of Monſtrelet relates, that, at the funeral of the duke of Burgundy, who was killed at the battle of Nancy in 1476, the duke of Lorrain, his vanquiſher, appeared with a falſe golden beard, in the ſame manner as the ancient knights. "He was," ſays the hiſtorian, "dreſſed in mourning, and had a long, "golden beard that reached down to "his middle, *in commemoration of the* "*ancient worthies*, and of the victory "which he had gained over him."

I am of St. Chryſoſtom's opinion, that a golden beard is a hideous thing; that,

that, ſo far from the gold's heightening its natural beauties, it only degrades them. Nature is like virtue, it pleaſes without dazzling.

CHAP. VIII.

Of WHISKERS.

THERE are no bounds for the objects that are ſubject to human ficklenes: every thing changes, all gives way to the whim of faſhion, the beard is a proof of it. This ornament of man, which the Divinity placed on his face to mark more particularly the different periods of his life, and be the ſign of the moſt precious faculties of humankind, has not eſcaped the common law, but been indiſtinctly ſubject to that of our capricious inſtability. The beard, which is the honour of manhood, and what St. Clemet of Alexandria boldly calls *the procreative beauty*, *the ingenuous beauty*, has paſſed through all the degrees of increaſe and diminution. Whiſkers are a ſort of diminutive,

nutive, one of thoſe intermediate ſtates which preceded its triumph, or defeat. This modification of the beard, ſpite of its feeble exiſtence, holds notwithſtanding a rank in hiſtory, and merits to be mentioned.†

Whiſkers have been worn in war, in order to fright the enemy by a terrible countenance. This is what Cæſar obſerved formerly in the ancient Britons. It is ſaid likewiſe that the Goths and Franks ſhaved their beards, all except the upper lip, which they called *criſta*. The Gauls, intimidated at firſt by the appearance of their vanquiſhers, admitted afterwards this cuſtom; and, under the firſt race of French monarchs, if we except the kings and princes, who, like the emperors, let their beards grow out entirely, the people wore only whiſkers. This, without doubt, is the origin

† Some authors attribute the honour of inventing whiſkers to the Arabians. Plutarch, in his life of Theſeus, gives the glory of it to the Abantes, an ancient people of the iſle of Euboe, which we call Negropont, of whom Herodotus makes honourable mention, book i. chap. 146. As the Abantes were a very warlike people, they ſhaved all the forepart of their head, in order that their enemies might have nothing to lay hold of in fight; and at the ſame time they let their hair grow out on the back part, to ſhow them they were not afraid of being taken in flight. *Recherches ſur la barbe, par le P. Oudin, Jeſuite.*

of the cuſtom which we have at this day, as well as moſt of the nations of Europe, for ſoldiers to wear this ornament.

As a beardleſs face is a ſign of puerility and weakneſs, ſo is a bearded chin of virility and prudence; in like manner whiſkers, which hold the middle between theſe two extremes, announce youth and deſires. The Turks and modern Greeks are ſo convinced of this truth, that, 'till the age of thirty, they wear only whiſkers, an epoch at which they let their beards grow out entirely.

In every age, and among every people, it has received a different form; but in whatever manner it was made uſe of, or were the aim of thoſe who wore this mark of virility, it is beyond a doubt, that when it is advantageouſly arranged, and gracefully turned up, it gives a ſtately, vigorous, fiery look, which characteriſes the young man, and is not diſpleaſing to the ladies.

Among the European nations that have been moſt curious in beards and whiſkers, we ſhall diſtinguiſh Spain. This grave, romantic nation has always regarded the beard as the ornament which ſhould be moſt prized; and the Spaniards have often made the loſs of honour conſiſt in that of their whiſkers. The Portugueſe, whoſe

whoſe national character is much the ſame, are not the leaſt behind them in that reſpect. In the reign of Catharine, queen of Portugal, the brave John de Cuſtro had juſt taken in India the caſtle of Diu: victorious, but in want of every thing, he found himſelf obliged to aſk the inhabitants of Goa to lend him a thouſand piſtoles for the maintenance of his fleet; and, as a ſecurity for that ſum, he ſent them one of his whiſkers, telling them: "All the gold in the world can-"not equal the value of this natural "ornament of my valour, and I depoſit "it in your hands as a ſecurity for the "money." The whole town was penetrated with this heroiſm, and every one intereſted himſelf about this invaluable whiſker: even the women were deſirous to give marks of their zeal for ſo brave a man: ſeveral ſold their bracelets to increaſe the ſum aſked for, and the inhabitants of Goa ſent him immediately both the money and his whiſker. A number of other examples of this kind might be produced, which do as much honour to whiſkers, as to the good faith of thoſe days.

When Philip V. aſcended the throne of Spain, he found his new ſubjects amply provided with beards and whiſkers; he

would wear neither, though in other reſpects he adopted the cuſtoms of the country; this gave riſe to the mode of ſhaving. Theſe people ſaw with the greateſt regret this dear ornament diſappear from their chins: even at this day they cannot recollect it without emotion; this is what gave riſe to this truly expreſſive proverb, but which is a little too emphatical: Deſde que los Eſpañoles no llevan bigotes, no tienen C----, that is, (periphraſing what might offend the ears of the ladies:) *Since the Spaniards loſt their whiſkers, they are no better than eunuchs.*

Whiſkers, in France, have been the object of the moſt refined luxury. In Lewis XIII.'s reign, they attained the higheſt degree of favour, at the expence of the expiring beards. In thoſe days of gallantry, not yet empoiſoned by wit, they became the favourite occupation of lovers. A fine black whiſker, elegantly turned up, was a very powerful mark of dignity with the fair-ſex. The women of thoſe ancient times, leſs taken up with genius than the concerns of the heart, and more learned in lovers than books, made their glory conſiſt in triumphing over a warrior, or ſeeing a haughty, ſwaggering lover humbly at their feet: proud of ſuch a conqueſt, and jealous to preſerve it, theſe ladies had a ſufficient

ſufficient value for their characters to continue faithful. And if a favour was the reward of love, it was often of merit: in this caſe, a woman had reſpect enough for a man to be ſincere, and a man had reſpect enough for his miſtreſs to be diſcreet; but now-a-days . . . . what men!

The following relation proves how much the French valued their whiſkers in the time of Lewis XIII. Count Bouteville, the moſt celebrated duelliſt of his time, who was condemned to be beheaded, ſeeing the executioner, who had already cut off his hair, going to take off his whiſkers, could not conceal the anguiſh of mind which this diſhonour gave him, and put his hands on theſe dear ornaments, as if to preſerve them from the outrage with which they were menaced. The biſhop of Mantes, who attended him in theſe laſt moments, ſeeing this new uneaſineſs, ſaid to him: *My ſon, you muſt give over all worldly thoughts; what! do you ſtill think of this world?*

Whiſkers were ſtill in faſhion in the beginning of Lewis XIV.'s reign. This king and all the great men of his reign took a pride in wearing them. They were the ornament of Turenne, Condé, Colbert, Corneille, Moliere, &c. It was then no uncommon thing for a favorite lover

lover to have his whiſkers turned up, combed, and pomatumed by his miſtreſs; and, for this purpoſe, a man of faſhion took care to be always provided with every little neceſſary article, eſpecially whiſker-wax. It was highly flattering to a lady, to have it in her power to praiſe the beauty of her lover's whiſkers, which, far from being diſguſting, gave his perſon an air of vivacity; ſeveral even thought it an incitement to love. It ſeems the levity of the French made them undergo ſeveral changes both in form and name: there were *Spaniſh*, *Turkiſh*, *guard-dagger*, &c. whiſkers; in ſhort, *royal* ones, which were the laſt worn: their ſmallneſs proclaimed their approaching fall. Since that period, whiſkers have been worn only at the theatres and by ſome of our troops; beſides, they are leſs liked in France than among the other nations, where it is very common to ſee all the officers with them.

The man, who ſhould be ſo bold as to wear whiſkers firſt, would be a zealous citizen and a friend to true perſonal beauty. What glory would not this courageous mortal gain, who, braving the preſent effeminate cuſtom, ſhould reſtore our faces the ancient mark of our valour! He would bring back to his country that openneſs and ſincerity of character which diſtinguiſhed

diſtinguiſhed it from other nations, and would merit an honourable place among the worthies who were formerly the honour of France. "I have a good opinion "of a gentleman curious in having fine "whiſkers," ſaid an author of the laſt century; "the time which he paſſes in "dreſſing them is no time loſt; for the "more he admires them, the more his "mind will be fed and entertained with "manly, courageous ideas."* Whiſkers then have the power of giving energy and valour to the mind. Ah! Frenchmen, you loſt every thing when you loſt your whiſkers.

* *Elemens d'education*, printed in 1640.

CHAP.

CHAP. IX.

Of the BEARDS *of* PRIESTS.

AMONG the dignities that ought, by an impoſing appearance, to gain the confidence and veneration of the people, the prieſthood holds the firſt rank. The miniſter of divinity, too often obliged to ſpeak before a croud of ignorant people, has need particularly that all the deluſion of pompous raiment ſhall accompany him to the foot of the altar; but this ſacred magnificence, whilſt it forſakes frivolouſneſs and vulgar luxury, ſhould approach nearer to nature, and be more like that reſpectable image of antiquity. Is there an ornament to be found that more perfectly unites all theſe advantages? is there one that is leſs far-fetched, that brings us nearer the firſt ages, that gives a man a more

more ſtern, more grave, or more venerable look, and, conſequently, is there one that more becomes the prieſthood, than the majeſty of a long beard? Were I to join to theſe clear reaſons a faithful hiſtory of facts, ſupported by authentic precepts, ſacred laws, the opinions and examples of a number of divine men, and, in ſhort, come to demonſtrate the abſolute obligation under which our prieſts are, of weairng beards, I ſhould unfold a truth not leſs intereſting than unexpected. I might call to my aid the example of the prieſts of foreign religions, and point out, in the books of their dogmas, evidences of the honours paid to this mark of virility; I could cite a number of hiſtorical monuments, which atteſt, that all the nations of the world agree in looking on the beard as the ornament moſt ſeemly for an interpreter of the will of heaven; but I have no occaſion for theſe foreign aids: it is our own religion that ſhall furniſh me with arms againſt the effeminate abuſe which degrades its miniſters.

If I open at hazard the old teſtament, I every where find proofs of this truth. It is there written how God threatened his choſen people ſeveral times, by the mouths of his prophets, that he would have their chins ignominiouſly ſhaved; which

which was then a diſgrace inſeparable from ſlavery.* *David* ſaw nothing more reſpectable in a man's outward appearance than his beard: this is what made this pſalmiſt king ſpeak ſo honourably of that of the high prieſt Aaron,§ and think that nothing leſs than ſtreams of blood could waſh away the inſult which had been offered the beards of ſome of his ſubjects.

We read in the *Paralipomenon*, that this prince ſent ambaſſadors to Hanon, king of the Ammonites, to conſole him for the death of his father Naas; that this king, having been perſuaded that theſe ambaſſadors were ſpies, had them all ſecured, and ſent them back, after having had half their garments and half their beards cut off. On theſe news, David was greatly enraged; and in order that his envoys might avoid the diſagreement of appearing at court in this diſgraceful

* See Iſaiah, chap. vii. v. 20; *ibid.* chap. xv. v. 2: Jeremiah, chap. xlviii. v. 37: Revelations xiv: Sam. xix. &c.

§ See the cxxxii Pſalm. *Sicut unguentum in capite quod deſcendit in barbam, barbam Aaron.* Tertulian, in his book *de Pallio*, has explained the expreſſions of this Pſalm very favourably for the beard. See likewiſe Saint Ambroſe, *lib. de initiand. cap.* 6. At the council of Baſil, held in 1433, Henry Kalteiſen made a long commentary on this ſubject. Sauveur, archbiſhop of ———, made a ſpeech at the council of Trent, which ran almoſt wholly on Aaron's beard.

graceful ſituation, he ſent them word to ſtop at Jericho 'till their beards were grown out to their ordinary length; after which he marched againſt the Ammonites, and, in two bloody battles, deſtroyed ſeven thouſand of their chariots, killed Sophach, their general, and forty thouſand foot, and thus avenged the inſult offered his ambaſſadors.†

This maſſacre, though it had no other object than the cutting off of a part of ſome beards will appear neither unjuſt nor cruel, if we conſider how much this ornament of virility was honoured among the Jews, and eſpecially when it is known that there is a law in Leviticus, which expreſsly forbids to cut off any part of it.

God himſelf, before all his choſen people aſſembled, was pleaſed, by the means of Moſes, to explain his intentions with regard to this decoration of the face of man. This law does not ſolely forbid ſhaving the chin, as the vulgar tranſlation of the bible ſays, which would inſinuate that the Hebrews had already made uſe of this effeminate cuſtom; but, according to all the beſt verſions of this holy book, we read: *Don't marr the corners of your*

 beards,

† See the Vatable Bible, *liber Paralipomenon*, cap. xix.

beards, that is, let them grow naturally.*

No precept nor other law whatſoever has ſince altered this. The divine legiſlator of our religion, far from changing it, reſpected it ſo much, that he ſubmitted to it himſelf; the Apoſtles, and all the moſt holy and reſpectable followers of the Chriſtian worſhip, have warmly ſupported the neceſſity of wearing a beard; but the purity of precepts, the ſimplicity of manners, and humble poverty, have diſappeared with the times. We have rich pluraliſts, ſhort mantled Chryſoſtoms, and prig-parſons; but, divines with venerable beards, fathers of the primitive church, where are you?

In the conſtitution of the Apoſtles, this precept is again repeated: *The ſmalleſt hair of the beard muſt on no account be clipped*, it is ſaid therein: *Oportet preterea non barbæ pilum corrumpere.*† If I trace things on, from the time of the Apoſtles to the entire eſtabliſhment of Chriſtianity, I find, that all the fathers, doctors, and ſaints of the riſing church, ſtrongly recommended the cuſtom

* See the ſame Vatable Bible, Leviticus chap. xix. verſe 27. *Non attondebitis in circuitum comam capitis veſtri, neque diſſipabitis extremitatem barbæ tuæ.*

† Lib. i. cap. 3.

tom of wearing the beard, and regarded a bald chin as the mark of infamy and debauchery. Saint Clement the Roman, who lived likewiſe in the time of the Apoſtles, after mentioning the Levitican law, which we have already quoted, ſays, that *God, who created us after his own likeneſs, will load thoſe with his hatred who violate his law by ſhaving their chins.* §

Saint Clement of Alexandria, in ſeveral parts of his learned works, complains highly of this abuſe ſo diſgraceful for mankind; he ſpeaks with great warmth againſt the rakes of his time, who were not aſhamed to appear in public cloſe ſhaved. This ſaint, who was ſtill a better philoſopher than a theologian, does not think it beneath him, in another part of his work, to write the elogy of the beard: *It contributes*, ſays he, *to the beauty of man, as a fine head of hair does to that of a woman.* † Tertulion, eſpecially, ſays a great

§ This Saint, who was the diſciple of St. Peter, ſucceeded pope Anaclet, A. D. 91. See in his book *Conſtitutionum Sanctorum Apoſtolorum*, the chap. intituled *Catholica Doctrina de Laicis.*

† Saint Clement of Alexandria, who is looked upon as the moſt learned of all the fathers of the Church, lived at the end of the ſecond and beginning of the third century. See his book on theatrical exhibitions, and his Pedagogue, book iii. a work which abbot Fleuri, in his Eccleſiaſtical hiſtory, calls, *an abridgment of the whole Chriſtian moral.*

great deal about beards, and, with his uſual eloquence, forcibly attacks the corrupt manners of his age, which had introduced the ſhameful cuſtom of ſhaving; he ſupports his arguments by St. Jerome and St. Clement of Alexandria, and even goes beyond theſe two holy fathers.*

Saint Cyprian has likewiſe expreſſed how much he thought a ſhaved chin contrary to the Chriſtian inſtitution. In deploring the ſtate of this religion, he exclaims: *There is no longer this religious devotion and entire confidence in the miniſters of God to be found in the prieſts; no more works of mercy, no more order among the lower claſſes: the men cut off their beards, and the women paint their faces.* And in another part: *And notwithſtanding it is written, You ſhall not cut off your beards, they depilate their chins and colour their cheeks. Thus, to pleaſe the world, they are not afraid to diſpleaſe God.*‡

It would be too long to cite the number of reſpectable authorities who have either written in praiſe of beards or cenſured

* Tertulion, in his book *de Cultu feminarum*, and in that *de Pallio*, ſpeaks very advantageouſly of beards. This learned man, whom St. Cyprian called his maſter, was the firſt who wrote on the alteration of a canon of the council of Carthage, which forbade prieſts to ſhave their beards.

‡ *Divi Cypriani, liber de Lapſis.*

ſured ſhaved faces, who have not only looked upon it as an ornament conformable to Chriſtian gravity, but maintained that it could not be cut away without a ſin.§

This opinion of the firſt fathers of the Church is ſupported by two councils: the firſt is the fourth council of Carthage, the 44th canon of which runs thus: *Clericus nec comam nutriat, nec barbam radat. A clergyman muſt neither keep up his hair nor ſhave away his beard.* Tho' this canon has been entirely altered by the ſuppreſſion of the word *radat*, as Tertulion remarks, and, after him, a number of commentators, it is certain it ought to be thus, which we will prove by what we are going to ſay. The ſecond is a council held at Barcelona in 540, in the third canon of which we read: *Ut nullus Clericorum comam nutriat, aut barbam radat. Let no clergyman either keep up his hair, or ſhave away his beard.*

After ſuch ſacred laws, and the opinion and example of the apoſtles, and of all the fathers of the primitive church; after the deciſions of two authentic councils,

§ All the firſt fathers of the Church have ſtrongly recommended the cuſtom of beards, or have ſpoken of them advantageouſly: ſuch are St. Jerome, St. Ambroſe, St. Chryſoſtom, St. Epiphanius, St. Theodoret, St. Sidoin Apollinarius, &c.

one ſhould not think there had exiſted men ſufficiently deceitful or ignorant to maintain, not only that it is indifferent to ſhave or not, but likewiſe that the beard is contrary to the inſtitution of the Church. Lighted by the torch of truth, and guided by the moſt ſcrupulous impartiality, we will follow up the chain of the different events which have ſo often changed the ſentiments and beards of one part of Europe.

I find all the popes of the earlieſt times of Chriſtianity wore long beards, 'till the firſt diviſion into two Churches, Greek and Latin. Their rivality had already broken out in the excommunication of the iconoclaſts. When Charlemain became emperor of the Weſt, the popes then threw off the yoke of the Grecian authority, and ſeized that occaſion to diſtinguiſh themſelves from their enemies by ſomething particular. It was at this very epoch, according to fathers Henſchenius and Papebrock,‖ that Leo III. gave the Latin church, for the firſt time, the example of a pope ſhaved. The diſputes ſoon redoubled. Photius, the Greek patriach, renewed the pretentions of the clergy of the Eaſt to precendency over thoſe

‖ See the *Propileum* of fathers Henſchenius and Papebrock for the month of May, p. 209, vol. i. of the acts of the ſaints.

thoſe of the Weſt: he excommunicated, in his turn, pope Nicholas I. who had already excommunicated him. Never had the chins of the Greeks been ſo bearded, nor thoſe of the Latins ſo cloſely ſhaved. Photius, having taken the title of œcumenical patriarch, declared the Weſtern biſhops heretics. Among other things, he reproached them with cutting off their beards. *A ſtrange reaſon for ſetting the Weſtern and Eaſtern empires at variance*, ſays a great writer of our age. To think this reaſon ſo ſtrange, is making very light of beards.*

Nicholas I. does not offer any thing in his own defence againſt this ſerious accuſation. In his letter to Hincmar, archbiſhop of Rheims, and the other biſhops of France, A.D. 867, he only ſays, ſpeaking of the Greeks: "Moreover, they "endeavour to throw blame on us, be- "cauſe the clergy who are under our "authority don't refuſe to be ſhaved."† This phraſe, which ſhews that all the clergy at that time were conſtrained to appear

* Let it be always recollected that we have nothing to do here but with diſcipline. Some indiſpenſable invectives againſt the divers opinion of the popes, ought not to ſtartle tender conſciences. The dogma, which we highly reſpect, has no part in this diſcuſſion.

† *Quin & reprehendere ſatagunt, quia penes os clerici barbas radere ſuas non abnuunt, &c.* Acta Conciliorum.

appear ſhaved, preſents nothing in excuſe for this violent conduct. If the pope could have offered ſome reaſons to palliate this looſeneſs of diſcipline, he would not have failed to make uſe of them on this occaſion; but he does not give one. Rivalſhip was the ſole cauſe of theſe puerile diſſentions. What a number of diſputes and troubles has not this ridiculous infatuation of the Latin prieſts occaſioned! Had they but let their beards grow out, they would have avoided all theſe miſchiefs.

The death of the patriarch, without deſtroying the ſchiſm, calmed people's minds for ſome times, and the ignorance of the times (according to ſome) contributed greatly to extinguiſh the flames of this violent quarrel. John XII. forgetting, or perhaps not knowing the animoſity that had reigned between the two churches, ſoon appeared again with a long beard according to fathers Henſchenius and Papebrock.‖

This irregular and inconſequent conduct of the popes, and indifference for the true diſcipline of the Church, ſeems to be juſtified in a council held at Limoges in 1031. By the determinations of that aſſembly it is of little moment whether

‖ See *Propileum*, already quoted, page 20.

whether a prieſt be ſhaved or not. The reaſons of the Greeks and Latins are there weighed, and the latter are ſaid to ſupport their arguments by the example of St. Peter. (This aſſertion is contrary to all truth, as all the monuments which have preſerved us the image of that Saint prove.) They add, in favour of thoſe prieſts that go ſhaved, that they ought to be diſtinguiſhed from the laity by their outward appearance. This reaſon, were it juſt, would be good only at a time when it ſhould be the faſhion for laymen to wear long beards, and it ought to be an additional incitement to prieſts to let theirs grow out, among a nation who do not wear this mark of manhood.

" The others," ſays the ſame council, ſpeaking of the Greeks, " have choſen " the cuſtom of not ſhaving; they ground " their choice upon the example of the " Apoſtles Paul, and James the brother " of the Lord, ſaying with reaſon, for " nothing ſhould be concealed, that the " clergy, as the laity, ought to preſerve " on their faces this ornament of virility, " as a dignity of the human condition, a " dignity created by God himſelf, and " with which he has been pleaſed to ho- " nour man alone. As to the clergy, " they ſhould be diſtinguiſhed ſolely by

" the

" the tonſure of the head. The Greeks " add likewiſe, that our Lord of Nazareth " always wore his beard." By this ſeſſion of the council of Limoges, no mention is made of the two councils which expreſsly forbid prieſts to cut off their beards, nor of the authority of the fathers and the Levitican law; this was to ſuit the circumſtances: and the council concludes on this matter, *that if the Greeks have nothing to reproach us with, we have nothing to reproach them with.*§ After this declaration, though it is quite contrary to the fundamental diſcipline of the Church, the reader will be greatly ſurpriſed to learn, that the very ſame year, 1031, by a canon of the council of Bourges, all the clergy were ordered to get themſelves ſhaved;* nor will he be leſs ſo to find pope Gregory VII. (formerly friar Hildebrand, a ſhaved monk, a turbulent, ambitious man, and the declared enemy of emperors and kings,) firmly maintain, that a prieſt, who wore a long beard, was guilty of a high crime and miſdemeanor againſt Chriſtianity. This pope Gregory was a confounded ſhearer of beards: he called

§ *Et hac in re neque illi nos, neque nos poſſumus reprehendere illos, &c.* Concil. Lemovicenſe, anno 1031, ſeſſio II, acta Concil. tom. vi.

* Council of Bourges, canon 7.

called a council at Gironne in 1073, where the clergy were expreſsly forbidden to wear this mark of manhood.‡ A few years after, this tyrant of the beards having learned that the archbiſhop of Cagliary preſerved his in all its length, he immediately ordered him to get himſelf ſhaved, and at the ſame time wrote (in 1080) to Orzoc, the podeſtate of the town, theſe orders . . . . "We therefore order your "biſhop, our brother, to have his beard "ſhaved, *like all the Weſtern clergy, who "have preſerved this cuſtom ever ſince the "commencement of the Chriſtian faith:*† "in conſequence, we command you likewiſe to oblige all the clergy that are "under your authority, to be ſhaved, and "to confiſcate the property of thoſe who "ſhall refuſe to obey, to the profit of the "Church of Cagliary: make uſe of ſeverity, for fear leſt this abuſe ſhould increaſe."

This letter, wholly founded upon illuſion, and which ſo juſtly characteriſes its author, proclaims the approaching deſtruction of the little beard yet left on the chins of the Latin prieſts. It was at this time

‡ *Synodus Gerundenſis, can. vii. Thæſorus anecdotorum.*

† *Scilicet ut quemadmodum totius occidentalis Eccleſiæ Clerus, ab ipſis fidei chriſtianæ primordiis, barbam radendi morem tenuit, &c.* Greg. Papæ vii. Epiſt. lib. viii. ad Orzoc, judicem Calaritanum.

time no doubt that thoſe ordinances *de radendis barbis*, which we ſtill read in ſeveral communities, were made; and in a little time the laymen were the only ones that could, without a crime, wear a long beard; but it did not continue ſo long.

The German prieſts ſoon followed this example, which is proved by a fragment of a letter preſerved in the new hiſtory of the Benedictines of Black Foreſt, where Sigefroy of Goetz complains grievouſly to Papon, the reformer, that the Germans were beginning to imitate the French in ſeveral effeminate cuſtoms, among others, that of cutting off their beards. In time, the prieſts ſaw with pain, that they were ſeparated from other men by a mortifying diſtinction: what ſhould they do to relieve their offended ſelf-love? Let their beards grow out? The difficulty of ordering it, even ſometime after it had been forbidden, did not hinder them; but the quarrel with the Greeks was yet too recent for the Latins to think of looking like thoſe haughty, clearſighted enemies. In order that all might be upon a par, it was decided, that the laity ſhould be ſhaved: this mean had a very plauſible appearance, and it was decided to begin with the princes.

That

That of Henry I. king of England, was the premier victim of the conjuration. Serlon of Abond, biſhop of Seez, undertook the conqueſt of this royal fleece. Eaſter-day, 1105, he preached before this prince and all his court: his ſermon ran entirely on heads of hair and beards; he exclaimed particularly againſt the length of the latter, which, he maintained, was contrary to the ſpirit of the Chriſtian religion: his vehement tone and perſuaſive eloquence moved all the audience. The king, penetrated with compunction, reſolved to be the firſt to give the example of a ſacrifice as holy and new as courageous: then the preacher, approaching Henry, drew out of his ſleeve a pair of ſciſſars, and piouſly ſheared the prince's chin. All the aſſembly, carried away by this act of religion, would fain imitate him, and the holy biſhop became the ſhearer of the whole congregation. This ſtrange farce, which was not the only one, would appear a fable, if father Mabillon did not very ſeriouſly relate the particulars of it in his Annals of the Benedictines.*

* *Moxque Epiſcopus, extractis è manicâ forficibus, primo Regem, poſt cæteros Optimates attondiſſe, &c.* Annal. Benedict.

Some years after, Lewis the Young's beard underwent the ſame fate. This prince having burnt three thouſand five hundred Champeneſe, who had taken refuge in Vitry-church,‖ was ſoon a prey to his ſtings of conſcience. Peter Lombard, biſhop of Paris,§ aſſured him, that there was no more effectual way to expiate this crime, than to have his long beard cut off forthwith. The king clearly ſaw there was nothing more reaſonable; and this pious biſhop executed himſelf the function of barber to his majeſty.

Frederick I. ſurnamed *Redbeard*, was not exempted from the common law; the colour of his beard, the example of two princes, and the ſtrong ſolicitations of the clergy, prevailed on him to be ſhaved; and this emperor, who had courageouſly refuſed to hold the ſtirrup to pope Adrian IV. to kiſs his feet, and lead his Spaniſh genet by the bridle, had not the reſolution to withſtand the prieſts on this occaſion.

When

‖ In the war which he had with Theobald, count of Champaign. See page 41 of this work.

§ Philip, the king's brother, being appointed biſhop of Paris, thought the place beneath him; he reſigned it to Peter Lombard, who, according to Zuinger, A. D. 1160, made uſe of his epiſcopal authority to have all the prieſts and monks of his dioceſe ſhaved.

When the clergy had ſucceeded to ſhave the principal princes of Europe, they might juſtly expect to ſee a great many imitators among the reſt of the people. Far better than violence, the example would have triumphed over the remaining beards; but the prieſts of thoſe days of ignorance were ſtrangers to all moderate means.

Godfrey, biſhop of Amiens, ſaying maſs Chriſtmas-day, 1105, formed the deſign of unmercifully ſtripping all the bearded chins; thoſe, who came to the offering with long beards, were turned back. Frighted at this cruel refuſal, moſt of the men were eager to cut off the hair of their chins, haſtily laying hold of ſciſſars, and even knives, in order to be able to preſent themſelves immediately before their biſhop with a better grace.†

Never was reaſon the motive of ſuch indecencies. It ſeems as if truth had revenged itſelf on theſe ſilly, ſuperſtitious times at the expence of decorum.

Envy, under the impoſing cloak of religion, had juſt ſcattered its venom; vengeance had its fill; every chin was ſhaved, and the Church enjoyed its triumph. Time moderates all things, even

† See *le Mercure de France* for January, 1732.

the anger of votaries; they forgot that beards had been anathematized: the ſucceſſors of thoſe very popes, who had looked upon a bearded prieſt as guilty of a ſhameful ſin, were in a little time no longer afraid to ſin themſelves, and publicly appeared with long beards. Such were Henry III. Alexander IV. Adrian V. John XX. Nicholas III. &c. &c.

This calm was enjoyed but a ſhort time, before a new ſtorm aroſe againſt ſacerdotal beards, ſtirred up by envy and ignorance, to deſtroy the work of peace and reaſon. The viciſſitude of human things reſpects nothing. Lewis V. in Germany, Peter the Cruel in Spain, and Philip of Valois in France, had let out their beards, and the mode gained ground throughout Europe. Prieſts are not bleſſed with a character that ſhelters them from the influence of faſhion; ſeveral were ſlaves to that which brought beards again in vogue. The popes themſelves did not diſdain it, though a number of provincial councils ſtood up againſt the new bearded chins: in 1323, clergymen, by a ſynodal ſtatute of the church of Orleans, were forbidden to wear long beards, under pain of excommunication. Meanwhile, according to the quality and condition of the

the perſons,‡ other ſynodal ſtatutes of the church of Beziers ordered the prieſts of the dioceſe to cut off their beards and hair of their heads, except juſt the crown, in order that they might apply themſelves with more diligence to their ſtudies and functions.* A provincial council of Paris, and another of Sens, ordered the ſame; a council of the ſame town of Beziers, under archbiſhop Peter Narbonne, in 1351, canon xi. forbids wearing long beards; and as a puniſhment for ſuch temerity, it is there ſaid: We condemn the offender, if a canon, to be deprived of his daily diſtribution, and if an incumbent, to pay twelve deniers for the uſe of the church.† The cuſtom of wearing beards was condemned likewiſe by a ſynodal ſtatute of the church of St. Malo, in 1370, and all ſacerdotal beards were ſhorn off.

The beards of the laity, it ſeems, were ſpared in this general proſcription. The time,

‡ *Statuta ſynodalia eccleſiæ Aurelianenſis, anno* 1323. *Ampliſſima Collectio veterum Scriptorum, &c.* vol. i. by Martenne and Durand.

* *Statuta ſynodali eccleſiæ Bitteris,* 1332. Thæſorus Anecd.

† *Alioquin, canonicum privatum diſtributionibus illius diei eſſe volumus, & Beneficiatum puniri pœna duodecimorum denariorum pro tali uſu temerario ſtatuimus & mandamus Fabricæ illius eccleſiæ applicandorum.* Thæſorus Anecdotorum.

time, no doubt, when the prieſts could take the liberty of cutting off the beards of both people and kings with impunity, began to decline.

The monks had, a long time before, ſettled rules for the government of their chins: in 807, at the aſſembly of Aix-la-chapelle, it was ordered, that the monks ſhould not ſhave themſelves at all during lent, and that the reſt of the year, they ſhould do it once a fortnight. We ſee in the ſtatutes and cuſtoms of different monaſteries, that the monks were ſhaved, except the lay-brothers, who were called *Fratres barbati*, bearded brothers.‖ We find in old manuſcripts the very prayers that were recited when a monk in full orders had his beard ſhorn. Humility was the motive of this cuſtom, which was practiſed with much ceremony. At the taking of the habit, the beard of the candidate was bleſſed with great ceremony; and when he was made a monk, he dedicated his beard to God. This ceremony was practiſed likewiſe by the Heathens. See page 16 of this work.

This new ſtorm was ſucceeded by another calm, and long beards ſeemed likely to have a fine time; and truly they appeared again in all their ancient majeſty.

Julius

‖ Marbillon's *Annales Benedictines*, *lib.* 71.

Julius II. gave the ſignal, and was followed by all Europe. This pope, by his venerable look, recalled the image of the patriarchs of old. The cardinals, and all the Church, were eager to follow an example ſo commendable. The age was more enlightened: the ancient diſputes were either forgotten, or only thought of to lament the injuſtice of their cauſe. The orthodoxy of beards was acknowledged, and truth ſhined in all its brightneſs; but gloomy envy at length came to obſcure its ſplendour: ſome exclaimed that it was a piece of pride, others a ſcandal; and quarrels that ſhould have been buried for ever in oblivion were again renewed. Jealouſy, under a holy pretext, raiſed itſelf with more daringneſs than ever, and occaſioned violent animoſities. What writings appeared! what outrages and phrenzy! . . . *Bella horrida, bella . . . cerno.* . . . But let us not entrench upon ſuch precious matters: let us rather endeavour, with the ſame impartiality, to diſcover the origin of ſo many diſturbances.

Beſſarion, the famous Greek, firſt, archbiſhop of Nice, afterwards, cardinal, and, at length, patriarch of Conſtantinople, came into Italy with the archbiſhop of Ruſſia, to endeavour to bring about an union

union between the Greek and Latin churches. Beſſarion made no difficulty of ſubſcribing to the orthodoxy of the latter; and this was what got him a cardinal's hat: his long beard, and that of his companion, accuſtomed the court of Rome to this mode. Beſſarion was one of the ſtouteſt men of his time; every one longed to look like this illuſtrious man, were it only in the fleece on his chin; and his fine Grecian beard ſoon produced a number of Latin ones.*

Some years after, Julius II. was elected pope; his youth, which ſuited but badly with the majeſty of the papacy, determined him to let his beard grow out, in order to inſpire more reſpect: he was the firſt pope of his time who gave the Church ſuch a holy and rational example. Clement VII. one of his ſucceſſors, did not imitate him at firſt; but having been detained five months in priſon by the troops of Charles of Bourbon, the general of the

* This cardinal's beard was not ſo well received in France. This great man being ſent thither as legate, viſited, through policy, the duke of Burgundy before he ſaw king Lewis XI. This monarch was ſo offended at the preference given his enemy, that, at the firſt audience he gave this legate, he roughly ſeized him by his long beard, and gave him a great deal of abuſe. The patriarch took this affront ſo near to heart, that he did not ſurvive it above a year.

the emperor's army, he came out as if regenerated and triumphant, with his face enobled with a large, buſhy beard, which he would never part with. This cuſtom was eagerly adopted by thoſe clergy, who, by their revenues or exploits, held a diſtinguiſhed rank in the Church or State. It was then that the inferior clergy, and eſpecially the chapters, ſtrongly oppoſed this pretended indecorum. We read, that, in the reign of Lewis XII. one Anthony de Langheac, canon of the church of Paris, abbot and canon of that of Clermont, counſellor-clerk to the parliament, and ambaſſador to the republic of Venice, could not enter the choir of the church of Our Lady at Paris with his long beard. On account of the commiſſion with which the king had honoured him, he at length obtained permiſſion to hear matins, which were then ſaid at midnight.* In a little time, they were not ſo ſcrupulous, as all the clergy let out their beards, even the loweſt among them, in order to give themſelves a pontifical appearance; † when, in France, Francis

* Theſe particulars are inſerted in the regiſter of the capitular reſolutions of the year 1505, which may be ſeen in the archives of the metropolitical church of Paris.

† *Beroald de Verville*, in his *Moyen de parvenir*, accounts for the

Francis I. (who might juſtly boaſt of having worn the firſt beard of his kingdom,) for œconomical reaſons, armed the enemies of clerical beards with deſtructive weapons, and was the occaſion of the war which we are going to ſpeak of.

This king, in order to get money from the clergy of his kingdom, ſays doctor Zuinger, a contemporary, obtained a brief from the pope, which ordered all the French clergy to get themſelves ſhaved, or elſe to pay a certain ſum to have permiſſion to wear their beard.* A contribution from ſuch a body might be of great ſervice in a time of ſcarcity. Francis I. experienced it; for all the tufted prelates, court eccleſiaſtics, incumbents, and expectant clergymen, paid the money, and retained their beards; but all the canons of ſmall revenue, village curates, and poor rectors, freed themſelves from the impoſt by getting themſelves ſhaved, and this was the ſource of the troubles which diſquieted the reign of Henry II. The difference of the chins of

the promptitude with which the prieſts imitated the popes. "I "will tell you a remark; when the pope has a large beard, the "prieſts will have the ſame; if he have a ſhaved chin, they "will likewiſe, becauſe they all aim at the papacy." *Moyen de Parvenir, chap. tom.*

* *Theatrum vitæ humanæ Theodori Zuingeri, lib. 2.*

of the clergy of the ſame kingdom cauſed that dark, inteſtine war which owed its riſe ſolely to jealouſy.

Now is the time to mention the diſcuſſions which, on account of a beard affair, began to trouble the ancient capital of the world. Some ſeditious, jealous beings ſecretly fomented their ruin; the alarm increaſed; and beards were in the utmoſt danger, when Pierrius Valerianus undertook their defence. This man, one of the moſt learned and moſt bearded of his time diſcuſſed, in a moſt able manner, the cauſe he undertook; his book, intitled *pro Sacerdotum Barbis*, is dedicated to cardinal Medicis. A juſt reaſoning and a ſtrength of elocution are the great qualities of his diſcourſe; we can perceive that the author was impreſſed with his ſubject; he quotes a number of authorities, both ſacred and profane, which concur to the triumph of his cauſe. He complains that the reſpect due to the miniſters of God is already but too much diminiſhed, without endeavouring to deſtroy it by a debaſing cuſtom; and adds, that Jeſus never made any law that tended to alter the Levitican ones, which we have cited; and that the ſon of God himſelf, having given the example of this

this diſcipline, all Chriſtians ought to follow it. "What a piece of folly it "is," cries he, "to pretend that the "beard, which was given by God, "ſhould be unworthy of his creatures." He demonſtrates, that the canon of the council of Carthage, which forbids clergymen to let out their beards, has been abſolutely mutilated: he calls to his aid the opinion of all the great men of his time, and ſeveral ancient manuſcripts, among others, that which is in the elector palatine's library.*

Let us now examine whether this canon of the council of Carthage, on which the antibearded gentry found their anathemas, deſerves any confidence. According to them, theſe are the words of the canon of that council: *Clericus nec comam nutriat nec barbam*; and theſe, according to the ſticklers for beards: *Clericus nec comam nutriat, nec barbam radat.* The

* "Who," ſays he, "will dare maintain, that the beard is "not the ornament of man, the ſymbol of probity and juſtice; "that it does not give him a grave, ſtern look; I mean to ſpeak "of thoſe who are determined by reaſon rather than opinion? "If it be admitted then that the beard is the ornament of an "honeſt, juſt man, why ſhould it not be the moſt decent orna-"ment for a prieſt, who ought to be an example of virtue." *Apologia Joannis Pierii Valeriani belumen.* I have ſeen three editions of this work.

The former forbids to wear long beards; the latter orders it. So the whole depends on the adding or ſuppreſſing of the word *radat*.

It ſeems at firſt, in favour of bearded chins, that the termination of the phraſe, *nec barbam*, ſhould point out the ſuppreſſion of a verb, ſuch as *radat*; and indeed it would have been much more ſimple, and more regular, in the ſame ſenſe, to write, *Clericus nec comam nec barbam nutriat*.

This objection, which begins to throw light on the wiles of the enemies of beards, would be but weak, were it not confirmed by a number of triumphant proofs, and eſpecially by the opinion of the moſt celebrated and moſt laborious commentators, ſuch as fathers Labbe and Hardouin, &c. Savaron, in his commentary on the epiſtles of St. Sidoin Apollinarius, warmly maintains, that the word *radat* has been ſuppreſſed from the 44th canon of this council of Carthage, and that the cuſtom of wearing long beards was there preciſely ordered. Father Sirmond, who publiſhed ſome time after a commentary on the ſame epiſtles, is of the ſame opinion as Savaron with reſpect to the ſuppreſſion of this word *radat*. Charles Dumoulin, in his notes

to the 5th chapter of the 1ſt record of the 3d book of the Decretals, aſſures us that the text of this canon has been mutilated, and that we ought to read *nec barbam radat.*

Let us ſee on what authority the opinion of theſe learned men is founded. The greateſt part of the manuſcripts of the councils have the word *radat.* Pierrius Valerianus, in his book *pro Sacerdotum Barbis*, quotes ſeveral, and thoſe are the leaſt ſuſpected. Father Labbe has added a note to the canon in queſtion, in which he numbers the manuſcripts wherein the word *radat* is found. Father Hardouin aſſures us that this important *radat* exiſts in the moſt authentic manuſcripts, ſuch as thoſe in the libraries of Corbie, Giblou, Barberin, Paris, &c.

From theſe modern proofs, let us paſs to thoſe which antiquity or the contemporaries of this council ought to furniſh us with. St. Sidoin Apollinarius ſays very clearly, ſpeaking of the time of this council of Carthage: *Tum coma brevis & barba prolixa*; *At that time people wore ſhort hair and long beards.* Tertulian ſays a great deal about this ſame council; he maintains that the word *radat* has been ſuppreſſed in the 44th canon; he cries out upon the licentiouſneſs of his age,

too

too fertile in like impoſitions, and ſays, in plain terms! *Corrigendum eſt reponendumque, juxta fidem veterum exemplarium, Clericus nec comam nutriat, nec barbam radat. This canon ought to be corrected, and, conformably to the fidelity of the old copies, it ſhould be written, that no clergyman ſhould wear his hair, or ſhave his beard.*§ We ſee what a diſtance our ſhort cloke clergy keep from this edifying regulation.

Saint Epiphanius lived in the time of this council of Carthage: this was a very learned Saint. Let us ſee in his writings if the fathers of thoſe days proclaim the proſcription of long beards. With reſpect to the heretic Maſſalians he ſpeaks thus. "Is there any thing more con-

§ It may not be amiſs perhaps to correct a chronological error that is in the epochs of this council of Carthage and the life of Tertulian. All the commentators and chroniclers place this council in the year 398, and the death of this learned man about the year 220 of our æra. According to them, he ſhould have lived about a century and half before this council. After that, one is greatly ſurpriſed to find, in the works of this ſame Tertulian, his obſervations on this council of Carthage, and ſtill more ſo, to find him ſpeak of it as an epoch much earlier than that in which he was writing; for, when he condemns the ſuppreſſion of the word *radat*, he ſays it ought to be reſtored conformably to the fidelity of the old copies, *juxta fidem veterum exemplarium, &c.* The anachroniſm is more than two centuries.

" trary to good morals than their cuſ-
" ſtoms? They cut off their beards, the
" mark of manhood, and wear very long
" hair. Nevertheleſs, the ſacred expreſ-
" ſions of the conſtitutions of the apoſtles
" dogmatically preſcribe the rules that
" are to be obſerved with reſpect to the
" beard: it is forbidden to cut off any
" part of it, for fear leſt men ſhould at
" length get themſelves quite ſhaved, and
" lay hold of the effeminate manners and
" luxury of abandoned rakes."†

Theſe reproaches, very concluſive in favour of the partiſans of long beards, will be much more ſo, and ſilence the adverſaries of that mark of manhood, if it be obſerved, that this ſame council of Carthage condemns as heretics thoſe ſame Maſſalians whoſe ſhaved chins St. Epiphanius repreſents to be a crime. Is it likely that the Maſſalians ſhould be condemned as heretics, and that at the ſame time the orthodox clergy ſhould be required to imitate them, and follow a cuſtom

† *Sed deterius quiddam, ac contrarium ab illis geritur: ſiquidem iſti barbam, hoc eſt, propriam viri formam, reſecant; capillos vero, ut plurimum, prolixiores habent. Atqui quod ad barbam attinet in Apoſtolorum conſtitutionibus divino ſermone, & degmate præſcribitur, ne ea corrumpatur: hoc eſt, ne barba ponatur neve meretricius cultus & ornatus uſurpetur, &c.* St. Epiphanius againſt the heretic Maſſalians, ſect. viii.

cuſtom that is looked upon as the moſt ſcandalous of debauchery: ſuch a law would be the height of inconſequence. It is much more reaſonable to ſuppoſe, that, inſtead of the prieſts' being ordered to have their chins ſhaved, they were forbidden to do it, that they might not look like the heretic Maſſalians. Beſides, what could be oppoſed to the council of Barcelona, which was held ſome time after that of Carthage, a council that has never experienced any contradiction, and in which ſhaving the beard is again forbidden? We read in the third canon, *Ut nullus Clericorum comam nutriat aut barbam radat. Let no clergyman keep up his hair or ſhave his beard.*

We have demonſtrated then the fraud of the antibearded prieſts, and proved that the word *radat* has been ſuppreſſed in the 44th canon. Clergymen therefore, by this council of Carthage, at which two hundred and fourteen biſhops attended, are forbidden to cut off their beards, and the general opinion of the primitive church, on this point, is eſtabliſhed.

If we did not know, that private intereſts can perſuade men to contradict the beſt founded maxims, we ſhould be greatly ſurpriſed no doubt to find learned

men of diſtinction preſume to write, that the general opinion of the primitive Church condemned long beards. At their head is cardinal Baronius (tom. i. ad. ann. 48). Let us refer the proſelytes of this credulous writer of legends to *le Mercure* for April 1765; they will there find that a learned Jeſuit, father Oudin in his inquiries concerning beards, proves, that this cardinal was a bad man, or that he would not read his St. Epiphanius.

The ordinances of the provincial ſynods and councils which have made uſe of this council of Carthage to juſtify their forbidding the clergy to wear long beards, ſhould therefore be void of courſe: the edifice falls of itſelf when the foundation is undermined.

But let us return to the defenders of beards of the ſixteenth century: Pierrius was not the only champion that appeared on this occaſion. Adrian Junius, an ingenious phyſician, and diſtinguiſhed for his learning, in his commentary on the hair of the head, ſays a great deal about clerical beards, with as much eloquence and more erudition than his predeceſſor; he relates every thing that had not been advantageouſly ſaid before on the ſubject, and is not afraid to take a review of the opinions and examples of all the ancients; he

he eſtabliſhes, that even when there ſhould be neither law, conſtitution, nor council which ordered the prieſts to preſerve their beards, they ought to do it, becauſe it gives the wearer a grave, ſtern, reſpectable look, which becomes the miniſters of the altar, and that their thus changing the nature of God's work, in order to pleaſe mankind, is, for them, a very criminal piece of luxury.*

Theſe works produced their effect: nevertheleſs pope Paul III. being diſpleaſed with the ſevere tone of Pierrius and the ſharp reproaches which he threw out againſt the manners of the clergy of the age, would not ſeem to comply thereto; but without iſſuing a formal decree againſt beards, as was talked of, he contented himſelf with commanding a cardinal briefly to order the prieſts to get themſelves ſhaved.§

The

* *De comâ Commentarium Adriani Junii Honani, Medici, cap. ii. de raſurâ capillorum pariter & barbæ.*

§ Beroalde ridicules the ſhaved prieſts of thoſe days. He ſays it was ordered ſo, *in order that the regret which they have at not daring nor being willing to partake of the pleaſures of this world, may in no wiſe appear*; *to which you may add that they ought to be merry* (venite exultemus), *and that theirs is a ſtate of perpetual joy, which muſt be made appear ſo, though it were not*; *and this is the reaſon why they wear their chins ſhaved, be-*

cauſe

The major part paid but little attention to this ordinance; ſome, more ſcrupulous, obeyed, but not without repugnancy: there were a few of the latter however, according to Gentian Hervet, who had reaſon to repent of their exactneſs: among others, he ſpeaks of one Leonicus Thomeus, an old man of ninety, who was no ſooner ſhaved, according to the decree of the pontiff, than he was ſeized with ſuch a confounded tooth-ach, that he was obliged to ſolicit the pope's clemency. Cardinal Bembe ſent him forthwith a permiſſion to wear his beard a reaſonable length.

Let us now proceed to France, where the pope's brief, obtained by Francis I. gave beginning to the envy which the ſhaved prieſts bore the bearded ones. Their jealouſy had been brewing a long time, and only waited, to ſhew itſelf, for the death of that prince, whoſe orders ſeemed ſtill to be reſpected. Their animoſity, already too much increaſed by this obſtacle, broke out at length on the perſon

cauſe a man thus poliſhed up about the gills is always laughing . . . from thence came this canon of the council of Quarante: THE PRIESTS SHALL SHAVE WITH HOG'S SWARD, *in order that they may always appear laughing, dainty-mouthed, airy,* &c. Moyen de parvenir, chap. *Allegation.*

perſon of William Duprat, the ſon of the famous chancellor of that name: he was returning from the council of Trent, where his eloquence had made him conſpicuous, and was going to take poſſeſſion of the biſhopric of Clermont, which he had been given ſome time before. The reader ſhould take along with him that he had one of the fineſt beards in the kingdom. One Eaſter-day, when he came to his cathedral church to perform divine ſervice, he found the gates of the choir ſhut; three dignitaries of the chapter were waiting for him at the entrance: one of them held a razor in his hand, the other a pair of ſciſſars, and the third the book of the ancient ſtatutes of that church, and pointing with his finger to theſe words: *barbis raſis*.

At the ſight of this frightful preparation, the prelate clearly perceived that they aimed at his beard, the deareſt object of his attention; two of theſe fatal enemies ſeemed to threaten it with the inſtruments with which they were armed; and the third kept crying: Reverend father in God, *barbis raſis*. The impatient dean had already laid hold of this epiſcopal fleece, when our bearded biſhop ſtopped him, and being a little recovered from his fright, he endeavoured to convince

vince him of the impropriety of working on ſuch a great holyday, and that it was better to defer this operation 'till the next day; but the temporizing prelate's eloquence made no impreſſion on the minds of theſe intractable men; the unmerciful dean kept his hold: full of indignation at this mortifying inſult, and terrified for the fate of his cheriſhed beard, William Duprat ſuddenly took to his heels, crying: *I ſave my beard, and quit my biſhopric.** He immediately repaired to his country-houſe at Beauregard, three leagues from Clermont, and ſwore he would never more live in that capital.

It was in this place of retirement, that, being violently moved at the affront which his beard had received, he fell ill, and died of grief.§ Theſe

* William Major, a doctor of the Sorbone and canon of the church of Clermont, in a work intituled *Defenſe de feu M. Savaron, &c.* maintains, againſt abbot Faydit, that this anecdote is a ſtory of his invention. In order to free his old brethren from the imputation of having deſigned to ſhear their biſhop, in the warmth of his zeal, he breaks out into invectives againſt his adverſary; but he proves at leaſt, in his long refutation, that the canons ſaw with grief a long beard on the chin of their biſhop, and that when the latter wiſhed to be preſent at ſome ſynod, he was obliged to aſk permiſſion of his chapter to come without being ſhaved. He quotes ſeveral reſolutions of the chapter, by which he was granted this permiſſion.

§ See the 8th vol. of the *Cauſes célèbres, a canon refuſed for being too little.*

Theſe fatal news made all the bearded clergy tremble. The ſtandard of the revolt was ſet up, and the deſtruction of all clerical beards determined on; but Henry II. always took their part. Every new biſhop put his beard under this king's protection. The letter which he was obliged to write, the 27th December, 1551, to the clergy of the city of Troyes, who refuſed Anthony Caraciole for biſhop on account of his long beard, is a proof of the intereſt he took in the beards of the clergy of his kingdom: "Dear and "well beloved, it is ſaid, but which we "doubt, that you make a difficulty of "receiving into your church our well "beloved and truſty couſin Anthony Ca-"raciole, your biſhop, without his being "ſhaved firſt, in conſequence of ſome "ſtatutes which you have been uſed to "obſerve in ſuch caſes: therefore, we "have thought fit to write you theſe "preſents to requeſt you will not ſtand "upon this matter, but, to oblige us, "excuſe his compliance, as we mean to "ſend him for a ſhort time to ſome "place out of the kingdom on buſineſs "that concerns us, where we would not "have him go without his ſaid beard. "Aſſuring ourſelves that you will do ſo, "we ſhall ſay no more, but that, by "com-

" complying with our requeſt, you will " greatly oblige us, and may God con- " tinue his protection towards you. Gi- " ven at Fontainbleau, &c."‡

The pacific tone which Henry II. made uſe of had but little effect on the inferior clergy; the war was too much kindled; every day produced new ſcenes and new attacks by the mutineers, and new attempts by the king to quiet them. The canons of Mans refuſed to receive cardinal Angennes for their biſhop, on account of his long beard. The cardinal wrote to them to prepoſſeſs them in his favour, and the king wrote to them likewiſe to calm them, but they would liſten to nothing, and the prince was obliged to ſend an abſolute order to the chapter of Mans, requiring them to receive the ſaid biſhop without inſiſting on his being ſhaved. Some years after, the canons of Orleans made a difficulty of receiving Morvillier for their biſhop: the king was again obliged to write to the canons, to deſire them to receive him with his beard. The canons of Amiens likewiſe refuſed their biſhop, and he was obliged to have a famous law-ſuit with them to ſuſtain the cauſe of his long beard.

About

‡ This letter is taken *de veterum Scriptorum & ampliſſimæ collectio*, vol. i. by Martenne and Durand.

About the ſame time, there was the greateſt difficulty to get Peter Leſcot de Clagny received canon of Our Lady at Paris with his long beard: he had need to join to his perſonal merit the qualities of counſellor to the court, almoner to the king, &c.

Soon after, the Sorbone gravely decided, that a long beard was contrary to ſacerdotal modeſty.* At the ſame time the clergy, by an edict of the parliament of Toulouſe, were forbidden to wear their beards.§ But perſecution ſtrengthens what it is eager to deſtroy: the beards triumphed in their turn; people even went ſo far as to give them a more agreeable form; they wore them frizzled, as appears by the order of the clergy of Burgundy againſt frizzled beards. Anthony Hotman wrote at that time his *Pogonias*, or dialogue on heads of hair and beards; he concludes with the elogy of the latter. In 1576 there was a poem

* The 1ſt of July 1561, this celebrated aſſembly ordered all the members of their univerſity, doctors, batchelors, &c. to wear their beards ſhaved, &c. *Non deferant barbas & veniant tonſi.*

§ The author of a book intituled Pogonologia, ſays on this occaſion, that thoſe, who wiſhed to take advantage of the equivocation in this edict of the French verb *porter* (which ſignifies to *carry* as well as to *wear*) had their beards *carried* by their ſervants.

in quatrains printed, intitled: *Eloges des barbes rouſſes.* In 1539, there was a book publiſhed, intitled *la Pogonologie*, by R. D. P. printed at Rennes, in 8vo. and Gentian Hervet wrote three eſſays on beards. We ſee, by theſe different writings, that, in thoſe days, people were more taken up with their beards, than now.

As the beſt things have their traducers, the beard met with one in this Gentian Hervet, a learned Orleaneſe. He wrote a Latin diſcourſe againſt beards; but in a little time, being ſtaggered by the forcible reaſons of his adverſaries, he wrote a ſecond, in which he advanced, that it was indifferent whether a prieſt wore his beard or not; in ſhort, carried away by the force of truth, he at length wrote a third, in which he ably maintains that a prieſt abſolutely ought to have a long beard on his chin.‖

Notwithſtanding its ſucceſs, its numerous apologiſts, and powerful partiſans, the beard had ſtill enemies; the provinces eſpecially were the theatre of ſecret cabals, where, far from the court and the bearded powers, plots of vengeance

‖ The firſt of theſe diſcourſes is intitled,' *de radendâ barbâ Oratio*; the ſecond, *de vel alendâ vel radendâ barbâ*; and the third, *de alendâ barbâ*.

geance were eaſily contrived, and their effects often broke out in provincial councils; and moſt of theſe councils, actuated by contrary ſentiments, contradicted each other in their deciſions.

Two provincial councils, held at Narbonne the ſame year, 1551, ordered all the prieſts of the dioceſe to ſhave themſelves at leaſt once a month; another council, held at Rheims in 1583, only recommended the hair of the upper lip to be cut off, in order to be able to receive the communion without any obſtacle. A council of Bagneres, of the ſame year, gives the ſame orders. A council of Rouen, in 1581, orders the prieſts to ſhave off their beards entirely, which it is looked upon (ſays the council) as debaſing for a miniſter of the altar to wear. A council of Malines, in 1579, abſolutely condemns the cuſtom of wearing beards, whilſt another council, held in the ſame town, eight years after, declares nearly the contrary, ordering only a little of the hair of the upper lip to be cut away.§ All that one can conclude from all theſe provincial councils is, that the rage of party was gotten into the very ſanctuary

§ See, for all theſe provincial councils, *Acta Conciliorum* of father Hardouin.

of truth to propagate diſorder and irreſolution.

All theſe ephemeral ordinances had no other effect than to prolong the reign of the beards of prieſts; they ſtill flouriſhed on their chins, when the laity no longer wore them. Faſhion brought about, in a ſhort time, what all theſe redoubled efforts had been unable to effect during more than a century. The popes retained their beards a good while, and the firſt, who appeared entirely ſhaved, was Clement XI. who lived at the beginning of this century. Moſt of the clergy left it off inſenſibly.

The Auguſtins, who ſtill wore their beards, were aſhamed of not being in the faſhion as uſual; they ſent the famous father Euſtace, of the Petty Auguſtins of Paris, to Rome, to obtain leave to ſhave their chins. They ſay, this father Euſtace made uſe of great addreſs on the occaſion.

There were however ſome true believers, faithful obſervers of the Levitican law and the precepts of the primitive church, people on whom faſhion has no influence, who courageouſly preſerved their beards 'till towards the middle of the reign of Lewis XIV. A very reſpectable rector was one of them: when the biſhop viſited his dioceſe, he appeared with

with a venerable beard on his chin. The prelate exclaimed greatly againſt his thus making himſelf look like a patriarch, whilſt he, his biſhop and lord, was ſhaved; and he formally ordered him to get rid of his long beard. In vain did the poor rector cite the example of the pope then living, that of St. Francis of Sales, &c.; the biſhop was inexorable, and the rector did not think fit to obey. Irritated at his obſtinacy, the prelate ſent him a writ to baniſh him from his living. By a ſingular piece of inattention, the place of baniſhment was left blank; the rector filled it up with *Verſailles*, and immediately repaired to the reſidence of the kings of France. He affected to throw himſelf continually in the way of Lewis XIV.: his long beard was at length remarked by the king, who had him called, and aſked him what was his buſineſs at court, and why he had ſuch an extraordinary beard. The parſon related his adventure to his majeſty, who was pleaſed with it ſo much, that he ſent back this grave paſtor to his flock, and highly blamed the biſhop for ſuch a ridiculous whim.*

* See the 8th vol. of *Cauſes Célébres*, *a canon refuſed for being too little.* This adventure furniſhed matter for a little burleſque poem, intitled *l'Exilé à Verſailles.*

Since this, beards have entirely diſappeared, and have only been let grow out on the chins of the Capuchins; and religious jealouſy has purſued them even to this laſt retrenchment: how many clamours have they not cauſed among the other monks! and what a number of libels and polemical productions have they had to endure!‡ Such are the books intitled

‡ Several communities of Capuchins have been reproached with having concealed their beards on certain occaſions. It is ſaid, that thoſe of Monpellier, about the beginning of Feb. 1731, played, in the great dining-hall of the monaſtery, the tragedy of POLIEUCTE, and danced between the acts, to celebrate the arrival of the provincial; and that, in order to play the women's parts, they put their beards in a parchment thing made like a chin-cloth, painted fleſh colour. The Capuchins of the great monaſtery at Lyons, in 1757, likewiſe acted a play before their friends and their brethren of the ſecond monaſtery; they played three days running *les Fourberies de Scapin:* the reverend father, who played the part of Scapin, did it great juſtice. They add, that one of theſe reverend gentlemen danced a Harlequin dance with much grace and ſuppleneſs, and that, to remedy the inconvenience of long beards, they put them in pink taffety bags. The Capuchins at Grenoble and Vienne likewiſe acted a play, and covered their beards in the ſame manner. We relate theſe anecdotes, which were formerly printed by the enemies of the Capuchins, to ſhow, that every opportunity has been taken to attack the beards of that religious order. Theſe friars, at preſent, have no occaſion to be afraid of ſimilar reproaches; they act no plays, neither do they conceal their beards, and they make themſelves equally reſpected by the gravity of their appearance and the extent of their learning.

intitled *le Raſibus* or *le procés fait à la barbe des Capucins*;§ *la Guerre ſeraphique, ou Hiſtoire des périls qu'a courus la barbe des Capucins par les violentes attaques des Cordeliers*;* *les Capucins ſans barbe*, &c. all works of envy or vengeance, which I ſhall be careful how I mention on account of my great diſlike to ſatire. Not ſatisfied with writing, the enemies of the Capuchins' beards have employed the moſt violent and moſt unwarrantable means. The fatal cataſtrophe which happened, in 1761, to the Capuchins of the town of Aſcoli, in the limits of Ancona, proves how much monkiſh vengeance is cruel: we read as follows in the Utrecht Gazette of that time. "Our "reverend fathers, the Capuchins, have "no longer any beards. One of their "lay brethren, a cook in the monaſtery, "having put a good doſe of opium in "their meat, unbearded all of them "whilſt they were aſleep, and then for-"ſook the order. The Capuchins are "ſo aſhamed of this droll adventure, "that they no longer dare appear a-"broad."

§ This is a ſmall dialogue printed at Cologn in 1718, in 12mo.

* A ſcarce and curious work, but badly written, on the eſtabliſhment of the Capuchins, printed at the Hague, in 1740, in 12mo.

" broad."† Is it not clear to every body that baſe jealouſy was what prompted this wicked brother to commit this deed? And is it not eaſy to diſcern the vengeance of an Italian monk in this attack on ſo many reſpectable beards? After ſo many outrages, how is it poſſible that bearded chins can any longer ſtand their ground? Without the expreſs order to wear long beards, which is in the *Bullarium* of the brethren of that order, they would long ere this have abandoned the ſad remains of the ancient majeſty of the patriarchs.‖ They little thought formerly, that their long beards, which they looked upon as a reſpectable ornament, would one day become an object of public contempt; or that it would make part of their outward humility, which they formerly made conſiſt ſolely in the colour and price of their clothes; but time perverts every thing.*

Whilſt

† See the Utrecht Gazette of Friday 26th June, 1761; this adventure furniſhed the ſubject of a work intitled *Les Capucins, ſans barbe.*

‖ *Ac tam illi, quam vos barbam deferre.* §. vii, Bullarium Ordinis Fratrorum Minorum S. P. Franciſci Capucinorum, tom i.

* *Quod veſtimentorum vilitas attendatur in pretio pariter & colore.* Bullarium *idem*, tom. i.

Whilſt ſeveral ſovereigns are taken up with the deſtruction of monaſteries or the leſſening of the number of monks, the Portugueſe miniſter has juſt diſtinguiſhed himſelf, not by deſtroying, but rendering them more reſpectable, by taking them from worldly practices, and reſtoring them all their ancient gravity: it was ordered, in 1784, that all the monks, of every order without diſtinction, ſhould let their beards grow out entirely.‡

Reaſon, the intereſt of religion (which particularly depends on the reſpect its miniſters inſpire), an expreſs law of the Divinity, the example of the legiſlature of the Chriſtians and moſt of the popes, a precept of the conſtitutions of the apoſtles, the general opinion of the primitive Church and of all the pontiffs, and the deciſion of two councils, are the grounds on which the obligation, which the Chriſtian clergy are under of wearing long beards, is ſupported. What is there to oppoſe againſt ſo many reſpectable authorities? The faſhion? A heathen emperor oppoſed, to thoſe who reproached him with not ſhaving his chin, the

‡ See *le Mercure de France nouvelle politiques de Liſbon*, of the 29th January, 1784.

the auſterity of his manners, and replied: *I won't caſt ſheep's eyes around me, embelliſh my phyz by making my mind hideous, and, in order to become agreeable, ceaſe to be a philoſopher. Beſides: fortunately, I neither like to give nor receive kiſſes.**

* The *Myſopogon* of the emperor Julian.

CHAP. X.

Of the PEOPLE *that* WEAR BEARDS.

THE Capuchins, Carthuſians, all the Portugueſe monks, the Ruſſian clergy and peaſants, all the prieſts of the Greek Church, the German Jews, and the Anabaptiſts, are the only ones that wear beards in Europe.

Moſt of the inhabitants of Aſia wear whiſkers or beards more or leſs long according to their age.

All the followers of the law of Mahomet wear whiſkers 'till they are forty, when they let their beards grow out, and preſerve them afterwards all their lives.*

All

* It is in Turkey, where the dignity of a long beard is of the firſt importance.

All the north part of Africa is inhabited by bearded people.

Nature has denied a beard to the different nations of blacks who inhabit the interior and but little known parts of that quarter of the world.

In moſt of the iſlands of the Pacific ocean, the men preſerve their beards, and ſome of them ſtain them different colours.

The author of *Recherches philoſophiques ſur les Américains*, doctor Robertſon in his *Hiſtory of America*, and many other reſpectable writers, maintain that all the original natives of America have abſolutely no hair on their chins; they except only the Eſquimaux, (the inhabitants of North America,) who wear beards, and are unlike the natives of the other parts.‡ However, captain Cook ſays, that the want of beard in ſome of the American nations,

‡ It has been proved, not long ſince, that the Eſquimaux are deſcended from a colony of Danes and Norwegians who came through Iceland, and landed in this part of America, ſeveral centuries before Chriſtopher Columbus diſcovered it. This is ſupported by the hiſtory of the times and by monuments of the arts and religion of the Europeans found in that country. See *Hiſtoire des decouvertes & de la navigation dans le Nord*, by *J. R. Forſter*. I have read a French manuſcript by Mr. P. D. L. C., in which the European origin of the Eſquimaux is proved in the moſt inconteſtable manner.

nations, proceeds leſs from a defect of nature than their cuſtom of plucking them out by the roots to a greater or leſs degree: this he obſerved at Nootka, in his third voyage round the world: all the old men he ſaw on the weſt coaſt of America wore thick, buſhy beards, but which were ſleeked in the ſame manner as their hair generally is.

In the inner parts of America, Captain Carver met Savages with long beards on their chins. The following is his anſwer to thoſe who have denied their having any. "After the age of puberty, their "bodies, in their natural ſtate, are co-"vered with hair in the ſame manner as "thoſe of the Europeans. The men, in-"deed, eſteem a beard very unbecoming, "and take great pains to get rid of it, "nor is there any ever to be perceived "on their faces, except when they "grow old, and become inattentive to "their appearance. . . . . .

"The Nawdoweſſies, and the remote "nations pluck them out with bent "pieces of hard wood, formed into a "kind of nippers; whilſt thoſe who have "communication with the Europeans "procure from them wire, which they "twiſt into a ſcrew or worm; applying

" this to the part, they preſs the rings " together, and with a ſudden twitch " draw out all the hairs that are incloſed " between them."* *Carver's Travels, page* 225.

The maſk of Montezuma's armour, (the laſt king of Mexico,) preſerved at Bruſſels, and on which there are very long whiſkers, ſeems to confirm the obſervations of captains Cook and Carver: it is evident that the Americans would not have imitated this ornament of man, if nature had not preſented them with the model.

Therefore, the obſervations made by captain Cook on the weſt coaſt of America, thoſe of captain Carver in the inner part of the continent, and the monument of the ancient cuſtoms of Mexico, which preſent us with Montezuma's whiſker'd maſk, prove that the aſſertion of the hiſtorians againſt American beards is at leaſt doubtful, if it is not deſtitute of foundation.

According to the obſervations of all travellers, it is certain that the men who inhabit the temperate zones, and are moſt advantageouſly

* The iſlanders of Sumatra pluck out their beards in the ſame manner. (See Cook's third voyage, vol. iii.)

advantageouſly favoured by nature, are likewiſe moſt bearded: it may likewiſe be remarked, that thoſe, who beſtow moſt attention to ſhaving, are the moſt ſubject to petticoat government, and conſequently the vaineſt.

CHAP.

CHAP. XI.

The CONCLUSION.

WILL reaſon, and the conſtant deſire of nature at length determine the men of the preſent day to adopt the cuſtom of long beards? I don't believe it. The power of working ſuch a revolution is reſerved for opinion and faſhion. But there are men in ſociety who ought to be independent of theſe two wavering powers: theſe are thoſe that govern the people, and whom religion and the ſtate have intruſted with their intereſts and powers. Theſe mediators between God and man, between the law and the citizen, who are not of the ordinary claſs, ſhould be diſtinguiſhed from thoſe that are ſo. Regularity of conduct is not their

their firſt duty; it is the art of giving themſelves, by means of their dreſs, an air of wiſdom and gravity: all the virtues which their ſtate requires are not ſufficient, they muſt likewiſe have the appearance. People ſee only by their eyes; it is only phyſical objects that have the power of captivating their veneration or exciting their contempt. If a man, who wiſhes to gain the reſpect and confidence of the public, does not forſake the manners, cuſtoms, and faſhions of the world, he will ſoon perceive the reſpect and confidence he enjoyed diſappear. Not only the man, but the character with which he is inveſted, will loſe its conſideration; he will be like the wooden king which Jupiter ſent to the frogs: his want of dignity drew on him the contempt and inſults of his aquatic people.

Of all the exterior means that can attract the admiration of the people, a long beard is beyond a doubt the moſt powerful, the only one that is not ſought after, the only natural one, and which cannot be reaſonably taxed with vanity or pride. Our forefathers always thought, that both religion and morals were intereſted in the ſupport of this ornament of man's face. And truly, what prieſts were ever more reſpected than thoſe old

white bearded ones of the ancient religions, eſpecially the patriarchs of the Iſraelites? In the beginning of Chriſtianity, what veneration did not the grave, ſtern faces of the fathers of the Church command? Where are theſe divine men? and where the reſpect due to the miniſters of God?

If the conſtant ſeeing of objects, which have the appearance of grandeur and majeſty, ſtir up the ſoul and give it a ſpring; the ſight of objects which have the appearance of weakneſs inſenſibly enervate and degrade it. The ſoul appears in the face: the man, who beholds in another, only the picture of effeminacy, ſoon learns to withdraw his eſteem from him, and to no longer reſpect him; pious veneration, ſincere conſideration, and cordial friendſhip, are replaced by politeneſs and decorum, which are only the gloſs of intereſt and egotiſm; people no longer fulfill the duties of ſociety, nor do good for their own ſatisfaction; and if men's outward, effeminate appearance is not the ſole cauſe of all theſe evils, it greatly contributes towards them.

In the vaſt regions of the Eaſt, where long beards are highly eſteemed, hoſpitality, filial piety, and fidelity in engagements are the premier virtues: men reſpect

reſpect one another there. Let us take a people whom the ſame law ſubjects nearly to the ſame morals as ours, the Greek or Latin Chriſtians who are under the Mahometan government: adultery, among them, is almoſt unknown, and yet the women are not confined; but they reſpect their huſbands, and theſe huſbands wear long beards.

Where is filial piety now-a-days? will the ſad wrinkled faces of our old men, which incite our diſguſt and contempt, prevail above the ſweet majeſty of a long, white beard? Where is conjugal fidelity? was it ever leſs obſerved than at the time, and in the countries where men appear before a ſex, that ought to be under their ſubjection, in an effeminate dreſs? How many are there, in this ſhameful age, the ſad victims of this truth!

I repeat it; outward appearance is one of the great movers of a monarchial ſtate, eſpecially among a ſuperficial nation. Deprive ſubjects of their popular notions of decorum, and of their cuſtoms, and people in place of their ornaments, manner, plauſibleneſs, and grave impoſing appearance: you will deſtroy moſt of the ſocial virtues; there will be no more energy nor ſpirit in the people; all their mental faculties will become languid,

guid, if you ceaſe to feed their imaginations with this aliment.

An extravagant turn of mind has produced many a hero; reaſon, by analyſing every thing, has diſcouraged and ſlackened the courſe of our actions, and luxury, &c. &c. have completedthe work. But what a generation is ours!

In times of yore, Diogenes, with a lantern in his hand, went through all the ſtreets of Athens in broad day to ſeek a man: what could he find now in our great capital? breathing ſkeletons, women, children, horſes, and that multitude of wheel carriages, the incommodious uſe of which cruſhes ſome to pieces and deprives others of the little ſtrength they had left. Would he find men among theſe reverend gentry, whoſe toilet is their chief employment? Their chief merit is a mind fraught with borrowed trifles. Look at this modern Chryſoſtom, powdered and cloſe ſhaved, repairing to an old coquet's, a girl's of the town, or the miniſter's. Every where he repeats the ſame flattering phraſes. With the one, an intriguer or baſe flatterer; with the other, an abſolute libertine or a ridiculous puppy, he becomes every where a neceſſary animal; in ſhort, a downright plaything and piece of

of toilet furniture. Nothing gives this charming fellow any uneaſineſs; he is any thing they will have him, and will think juſt what they pleaſe: in a word, he performs the dapper parſon admirably.

Would our wiſe Athenian have found men among our Pariſians? The children are men, and the men, old men, and they perſiſt in fleeing from nature, which begins to be tired of purſuing them. By their weak, frivolous minds, and pale effeminate looks, one would take them for women in diſguiſe. Cloyed with all ſorts of enjoyments, they know no other virtue than the talent of being agreeable, nor other vice than its reverſe.

Would he at length find men in theſe delicate warriors who daily give their ſubalterns the example of effeminacy?

But do you, French ſoldiers, the precious remains of patriotiſm and national valour, always preſerve the outward appearance of it; be particularly attentive to keep in your countenances this ſign of valour, vigour, and intrepidity; retain thoſe fierce looking whiſkers which are the attribute of heroes; and remember that they were the ornament of Turenne, Condé, &c.

It would therefore be advantageous for thoſe, who, by their ſituation or dignity, are intended to command others,

to

to inſtruct them, or to merit their confidence, to let their beards grow out quite, whilſt the ſoldier ſhould only wear whiſkers, which give a man a martial, briſk look.

Should the example of ſome great men, or ſome political event, at length revive the mode of long beards, our delicateneſs and urbanity might again be reconciled with the majeſty of man. Would it not be poſſible for people of good taſte to give the beard an agreeable form, in the ſame manner as was done ſome centuries ago? This attention, employing thoſe who take a great deal of pains about adorning their pretty perſons, would divert them perhaps from a more dangerous luxury. Beſides the reſpect of one man to another, and of one ſex to that which is its ſuperior; this cuſtom would produce another advantage. The reſemblance of the two ſexes ſeems to incline men to thoſe ſhameful debaucheries which formerly ſoiled the glory of Greece and Rome, debaucheries that one hardly dares mention, and which a more particular diſtinction between men and women would greatly contribute to deſtroy.

It can never be denied; a man ſhould appear what nature made him: this is

the opinion of an illuſtrious philoſopher and profound moraliſt.* I cannot better conclude than with his own words. "A "perfect man and a perfect woman ſhould "no more be alike in mind than in face: "theſe ſilly imitations of ſex are the "height of folly; they make the wiſe "man laugh and the lover run away . . . "In ſhort, I take it, that, unleſs one "be five feet ſix inches high, have a "firm, tenor voice, and a beard on his "chin, he ſhould not pretend to be "a man."

* John James Rouſſeau.

THE END.

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